The Eternal God Revealing Himself

To Suffering Israel and to Lost Humanity

By David L. Cooper, Th.M., Ph.D.

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The Eternal God Revealing Himself to Suffering Israel and to Lost Humanity

BY

DAVID L. COOPER, Th.M., Ph.D., Litt.D.

AUTHOR OF

The New Sanhedrin; The God of Israel; Messiah: His Nature and Person; Messiah: His Redemptive Career; Messiah: His First Coming Scheduled, Future Events Revealed.

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לְכוּ־נָא וְנִוָּכְחָה יֹאמַר יְהוָה Isa. 1 : 18

"Come now, let us reason together, saith the Lord"

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To

FLORENCE LITA COOPER

The Faithful Wife of the Author

and

MARGARET JANE COOPER

The Author's Saintly Departed Mother

and

WILLIAM E. BLACKSTONE

(Deceased November 7, 1935)

A True Friend of Israel

is this Volume affectionately
dedicated

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A GREAT UNDERTAKING

Has the Author made his Case?

WHEN David L. Cooper set pen to paper to write upon "The Eternal God Revealing Himself to Suffering Israel and to Lost Humanity," he undertook a task of vast significance. Are his premises true? Is his argument sound? Are his conclusions inevitable?

But first, what is the scope of his subject and what the drift of his argument?

In his first chapter he says that Nature proclaims a Maker. That Maker is none other than the Eternal God of the Hebrews.

This Creator has seen fit to impart information concerning Himself, this world and His creatures in a book that is called by the Hebrews the Tenach, or the Old Testament. This entire book, not merely the Torah, or Law, is a revelation of the God of Israel.

In the Tenach startling facts are revealed about the Deity. First the Deity is a plurality of personalities, then a unity of personalities, and lastly a trinity of personalities!

In the second part of Book II, Mr. Cooper shows how the Tenach says that one of the Divine Personalities is to assume the human form. This is none other than Israel's Messiah. Even the career of Messiah is outlined in the Prophets and the Psalms.

The purpose of Messiah's coming is to make atonement for sin. Every altar from that of Abel onward had proclaimed the deadliness of sin and that atonement could be made only by blood. The Messiah was to shed His blood.

Again the Messiah was to restore Israel and to fulfill completely the covenants made to Abraham and to David.

Finally He was to make a new and everlasting covenant.

This new covenant was to be made with the house of Israel and with the house of Judah. The words of the Lord are these: "I will put my law in their inward parts, and in their heart will I

write it; and I will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and their sin will I remember no more." Jer. 31:33, 34.

In Book III of this remarkable volume by Mr. Cooper, the author claims that the New Testament as well as the Tenach is a revelation of the God of Israel.

As in the Old Testament, so in the New, the Deity of the God of Israel is unfolded. Not only so, but the humanity of the God of Israel is revealed, and as a climax it is shown how one may enter into peace with the God of Israel.

To crown the wonder of it all, the pictures of the new heavens and new earth are identical in both Testaments and if Gentiles are to have any part in the blessings of the future, they must do as Abraham did long before the Law was given; they must believe the God of Israel.

Such is the book before us; has not the author made his case?

HOWARD W. KELLOGG,
Los Angeles.

FOREWORD

GOD has given me a great love for His people, the Jews, and it breaks my heart to read in the Scriptures that they are facing a time of trouble which is described by Jeremiah, the Prophet, in Chapter 30, as being so severe that there is none like it, and by the Prophet Daniel in Chapter 12, as being a time of trouble such as there never was since there was a nation, even to that same time. But praise God for the assurance by both of these Prophets that Israel shall be saved out of it.

And again in Hosea 5:15, read the solemn words where God says through the Prophet, "I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early."

Oh, how I do wish that every Jew upon the face of the earth could clearly see and study these statements of their Prophets, and believe them, and receive as their Messiah Him Who is so plainly described in the Scriptures as being the Lord and Saviour יֵשׁוּעַ הַמָּשִׁיחַ

It has been intensely interesting to me to read the manuscript of the book by David L. Cooper entitled "The Eternal God Revealing Himself to Suffering Israel and to Lost Humanity," and to see how clearly he demonstrates that the Old Testament Scriptures emphatically state that there is a Triune God, and that the Messiah is one of the persons in this Trinity. He also shows that this is plainly reiterated in the New Testament, and that יֵשׁוּעַ הַמָּשִׁיחַ Who came meek and lowly, suffered and died on the Cross, is none other than the second Person of the Trinity.

Would to God that all the Jews who receive and read this book may not only be perfectly convinced that יֵשׁוּעַ is the Messiah and accept Him as their Saviour, but may proclaim the truth to all of their relatives and kindred.

Evidently the motive which prompted the writer of the book is a sincere desire to set before the Hebrew people the correct teaching of the Scriptures, and that a careful study of the book will show that the Christian religion is not a religion foreign and antagonistic to the religion of the Old Testament, but that it is the outgrowth and development of the same.

Wm. E. Blackstone

INTRODUCTION

THE occasion for the appearance of this volume, which adds to the already voluminous literature dealing with the subjects herein discussed, is that the viewpoint from which it is written is peculiar to itself, so far as the author is aware. This uniqueness becomes apparent especially in Book II. Here the author, with few exceptions, takes his stand during the centuries preceding the Christian era and studies the Hebrew Scriptures (Tenach) as an honest, conscientious, truth-seeking Hebrew at that time. In doing so he has endeavored to divest himself of every idea that may be borrowed from Christianity or the New Testament and has made a conscientious effort to see the real teaching of the Tenach concerning the subjects discussed. Having in Book II viewed the Messiah and His reign, as set forth in the Tenach, in Book III he turns to הברית החדשה the New Testament to study the picture therein presented. Having studied both pictures, he arrives at the conclusion that they are pictures of the same one.

Knowing that in many homes copies of the sacred text are not to be found, the author has felt constrained in most instances in Book II to quote both the Hebrew text and the English translation. He presents them so that he who knows Hebrew may more clearly see the force of the expositions; but he has endeavored to present his subject matter in such a way that those who do not understand the Hebrew may likewise understand the message.

In the case of Psalms 2, 110, and Isa. 52:13-53:12, he, at the conclusion of the expositions of the same, has given his own translation in the ordinary Roman type together with explanatory notes in italics. These translations and notes are presented for the purpose of bringing into the compass of a few words the profound teachings therein presented.

Most English quotations are from the American Standard Version, unless otherwise noted. Free use has been made of the translation of the Jewish Publication Society and that of Isaac Leeser.

In the quotations from the American Standard Version the expression "the Lord" is used as the translation of the sacred Name of God יְהוָה ; the same is true of the quotations from Delitzsch.

The author here wishes to express his gratitude and indebtedness to those whose assistance has made this volume possible. Permit him to say that without the love, sympathetic encouragement and prayers of his wife, Florence Lita Cooper, it could never have appeared. He also wishes to acknowledge gratefully the valuable assistance of Miss Anna Cederlund, who has assisted materially in the secretarial work together with many most invaluable suggestions and in the preparation of a table in the Appendices which gives the predictions in the Tenach concerning the Messiah and the parallel passages in the New Testament. Likewise he wishes to express his appreciation for the faithful efforts of Miss Grace E. MacPherson, his secretary, who has assisted materially in many different ways, especially in the matter of valuable suggestions. He also wishes to express appreciation to Dr. Thomas M. Chalmers, Director of New York Jewish Evangelization Society, and Mr. Meeker, superintendent of the Chicago Hebrew Mission, and Dr. C. G. Sterling, Asst. Supt. of C. H. M., for their assistance in reading the manuscript.

Dear friend, the only way to approach the study of God's Word, or any other subject, is to have an unquenchable desire for truths, principles, and facts regardless of the mental acumen. Truth never yields herself to him who esteems her lightly. As an object viewed through colored glasses appears of the same color as that of the glasses, so facts and truths will be colored by prejudices and preconceptions. Hence it behooves one to lay aside all predispositions and approach the subject discussed in this book with one object only in view, namely, to know facts and truths. Furthermore, the reader is urged to pray the prayer of King David, who said: "Open thou mine eyes, that I may behold wondrous things out of Thy law" (Psa. 119:18).

In order to understand any document it is necessary for one to understand thoroughly the rule which applies to all languages, namely, that each word is to be taken in its primary, ordinary, literal meaning unless there is something in the context which indicates otherwise. In that event he is to interpret the figurative

or metaphorical meaning in the light of the context and its figurative use in other passages. Another precaution is that due allowance should be made for all figurative expressions and that they should not be forced to yield a meaning beyond the limits of the figure and the context. Symbolic language is to be studied in the light of the Divine interpretation which is found in the sacred Scriptures. For instance, the symbolic significance of a wild beast is that of a civil government (Dan. 7:17). Whenever any context indicates that a beast is used as a symbol, it is to be interpreted according to the Divine interpretation. Thus it is with all symbolic language. The familiar expression will prove helpful to the reader: "When the plain sense makes common sense, seek no other sense."

David L. Cooper

Los Angeles, Calif.
Sept. 15, 1928—5689 רֹאשׁ הַשָּׁנָה

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BOOK ONE

Chapter I

THE ETERNAL GOD ACCORDING TO THE EVIDENCE OF NATURE

THE EXISTENCE OF GOD

SINCE man is "incurably religious," the evidence of which is seen in the fact that there are "gods many and lords many" —heathen gods—which statement is especially true of the Hebrew people, for they are a people with a "genius for religion," and since every shade of idea, ranging from atheism to the devout, sincere, orthodox position is found among them, it seems most appropriate to begin the study of the subject of Israel's God with an investigation of the problem of His existence and of His revelation to man.

I. Non-Religious Groups

A. *Atheistic*

As to God's existence, comparatively few people entertain any doubts, since in the material world the evidence of design, which is stamped upon every form of existence as its "trade-mark," is overwhelming to the candid investigator and seeker after facts, truths, and principles. The truthfulness of this statement is verified in the chemical laboratory by the test-tube, in the biological laboratory by the high-powered microscope, and in the astronomical sphere by the telescope and the spectroscope.

Intelligent design is greatly in evidence in the facts that the mineral kingdom is the basis of the vegetable kingdom, out of which the latter arises and upon which it is dependent for its continued existence; that the animal kingdom is dependent upon both the vegetable and mineral kingdoms; and that the human kingdom is absolutely dependent upon the other three for its being. In this advancing series of kingdoms a clear design is seen to run upward which cannot possibly be interpreted as finding its goal and complete fulfillment in man, but which points infinitely far beyond and above him, as the ultimate and final goal. On the one hand, the student who studies the world about him at close range finds that in every organism—whether it be the uni-cellular amoeba or the most highly developed organism of man, every organ of whose anatomy is highly specialized and co-ordinated with its fellow-members to the *nth* (the last) degree to function

for the benefit of the entire organism—design and purpose are the dominating factors. On the other hand, in studying the universe at distant range by means of modern astronomical instruments, the higher branches of mathematical science, and astronomical physics, he learns that it is one immense chronometer, by which every watch and clock which control modern business and social life are regulated. In every watch and clock there are numbers of wheels of different sizes and weights, some running in one direction while others run in the opposite, each running at a different rate of speed; but at the same time they are so formed, adjusted and placed that each contributes its part to the one common purpose, namely, that of keeping the correct time. No man in a rational, serious mood would for a moment deny intelligent design and purpose in the manufacturing of the watch and claim that the materials which enter into its construction came into existence, assumed their present form, and took their position in the mechanism by chance or evolutionary processes. Should one in a serious moment argue thus, no one would take him seriously but would have sufficient reason to doubt his sanity.

Since the *Universe,* consisting of our solar system of planets and satellites, together with the innumerable and inconceivably great solar systems, flung out into illimitable space, which move in their appointed orbits of different sizes and at different rates of speed and in innumerable ways ("wheels within wheels"), according to inviolable laws, forms one great chronometer, likewise no man in a serious, rational mood will deny the existence of a SUPREME INTELLIGENCE, Who has created and Who governs this great Universal Chronometer.*

The recent astronomical discoveries have greatly enriched and enlarged man's conception of the vastness of the universe, so that he no longer speaks of distances in the great fields of universal space in terms of miles, as formerly; but now he speaks of these vast distances in terms of "light years." This enlarged conception of the material universe has likewise enlarged and enriched his

* According to the latest scientific research concerning the great pyramid at Gizeh, its builders were far advanced in the knowledge of the physical sciences and astronomy, since many of the fundamental and basic principles of the same, which have only in comparatively recent years been discovered by modern science, took on permanent form in stone in that structure.

conception of the Creator of the same, since the Creator and Controller is vastly greater than that which is created. Hence in another figure, one may think of the universe as one great Declaration, written in emblazoned letters, *"GOD IS!"* Psa. 19:1, 2: "The heavens are recounting the glory of God, and the expanse is making known the work of His hands" (Author's Tr.).

B. *Freethinking*

Within Judaism there is quite a growing class of people who, intellectually speaking, have cut loose their moorings from their ancestral faith, repudiating the idea of a personal God from Whom they draw their very existence and to Whom they owe allegiance and responsibility, and who conscientiously believe in the autonomy of the individual, and being thoroughly convinced that the human intellect is sufficient of itself to solve all the problems of existence. Thus in their thinking they become "a law unto themselves," possessing latent powers upon which they can draw to meet every emergency.

In reply to this position it is sufficient to call attention to the fact that this boasted freedom is purely a creation of the pride of man, there being no objective reality corresponding to this subjective creation. This fact is apparent to everyone who thinks, being demonstrated by the fact that the freethinker is limited, notwithstanding his daring boastfulness, in the same way in which all men are limited. Notwithstanding the fact that many barriers which hitherto have been considered insurmountable have been overcome by the many discoveries of modern inventive genius, these barriers really have not been removed, but have been pushed a little farther back, and still say to man, "Thus far and no farther shalt thou go." Furthermore, it is a fact known to all that freethinkers, who have made their boast that they possess all of the powers of the universe within their own souls, and that they can live a certain number of years, which number is often placed at from three to four times the age which is now recognized as the limit of man's life, very frequently at the time of their boasting are overcome by the ills of life, as are others who make no such claims, and are dashed into eternity. The present age is highly pragmatic, demanding the clear, scientific demonstration of a

theory before accepting the same as true. Hence since the free-thinker has thus far given no evidence of "the latent powers within," but is subject to the accidents of life, a thinking public will never accept his unproved theories.

C. *Agnostic*

Again, an attitude which characterizes another group within the pale of Judaism may be called "Agnostic" which simply means *one who does not know.* Historically, Herbert Spencer was the one who coined this word from the material supplied by the Greek word meaning "know," prefixed by the negative particle, the combination of which words means "not know." Since his day the number taking this attitude has grown until at present a not inconsiderable number has assumed the same.

As a fundamental theory in an ideal system of philosophy it may satisfy a certain type of mind, but in a practical world in which men live it is utterly unable to meet the stress and strain of life as it is, and to satisfy the inquiring mind of an honest seeker after truth. Again, the agnostic cannot live a life in a practical world consistently with his philosophy, for the moment he attempts to put into practice his philosophy, he is automatically by the same bound hand and foot, being unable to enter into any of the affairs of life. Hence agnosticism, as an ideal philosophy divorced from practical life, may satisfy those who are super-sensitive and overly cautious in avoiding the errors of an over-confident, dogmatic, materialistic philosophy; but it can never relieve one of the moral and spiritual responsibility which is resting upon him, since he is a sentient, intelligent being in a real world.

II. Religious Groups

A. *Rationalistic*

Rationalism, unfortunately, has invaded Judaism. The rationalist, concerning whom this section deals, is, as the term implies, one who is following human reason, or who believes that he is following reason. He is, figuratively speaking, worshipping at the shrine of modern scholarship.*

* The reader is not to infer that the author is opposed to learning and scholarship, because he delights in the acquisition of knowledge: *principles, truths,* and *facts.* For many years he has practically devoted his entire time

The latest pronouncements of the scientific world are for him final on all matters. Every statement of belief in all spheres of human thought must be stamped with the seal of the approval of "scholarship" before it is considered worthy of his acceptance. If scholarship sends forth its dictum that God is an impersonal, unknowable substance, to this tenet he willingly subscribes. If, on the other hand, it explains the world purely along materialistic lines, then that tenet becomes his dogma.

By such as are under the bondage of rationalism and tyrannical "scholarship" let it be noted that the voices of rationalism and scholarship are "legion," for they are many. The proof of the above statement is easily found by a rapid survey of the history of philosophy, which study will convince the unbiased mind that no two philosophers agree in general; but what one affirms the other denies, either in part or in toto. Furthermore, the theories and explanations of the scientific world as set forth in the standard text-books and periodicals of today contradict and reject the theories and explanations, in many instances, of the books and publications of a decade ago. The scientific world changes so very

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to his search for knowledge and education. The thing which he condemns in modern scholarship is its rabid dogmatism, speculation, and ostracism of all who do not subscribe to its theories and speculation. Furthermore, after having studied the situation from various angles, he is thoroughly convinced that there is no conflict between real scholarship and the Bible. The latter, having been subjected to the most terrific attacks by enemies who concentrated all of their intellectual powers against it for its destruction, survives today and will continue to survive in the future. The work of faithful, scholarly archaeologists is constantly confirming it.

The rationalistic criticism against the Scriptures, especially the Old Testament, is, as one noted critic well said, "nine-tenths purely subjective."

Frequently the statement is made that all scholars are agreed on certain propositions. Especially are such statements the current coin in circles where the Bible is looked upon as purely a human book.

This statement denies scholarship to all of those who believe that the Bible is inspired of God. When the facts are known, it is evident that there is a very large group of men who, in native ability, keen discriminating and analytical powers, and scholastic attainments, equal any of the scholars who hold to the rationalist position.

In the same circles the believing scholars are often spoken of as "traditionalists." If this term is applied to one because he believes those narratives and events which have been established by historical testimony and archaeology, to be a traditionalist is the proper thing. If, however, it is used to mean those who blindly hold to certain positions handed down from former generations without any investigations, it is improper and unethical to apply it to the large group of men referred to in the last paragraph. They have "by their works" proved that they refuse to accept as true things formerly believed and that they are diligent seekers after facts.

rapidly that the one who was then thoroughly familiar with scientific thought but who since then has been unable to pursue his studies is almost a total stranger in that field.

From these facts it is very clear that one cannot pin his faith in religious matters to the dicta of scholarship.

The cumulative experience of the race should teach one that, although the human mind is wonderful and has accomplished amazing things, it is finite and there are boundaries beyond which lie innumerable things which it can never comprehend.* This statement being true, the finite mind can never fathom the problem connected with the existence of God, Who is infinite. Hence rationalism is a very insecure foundation upon which one may build for the future life.

B. *Orthodox*

The word *orthodox* is of Greek origin and means literally "thinking straight." When applied to the Jew it refers to that great mass of Hebrews who believes in the God of Israel and in the Tenach as His revelation. Likewise, the orthodox Jew confidently believes in the Talmud as an authoritative revelation of God which inherently was contained in the statutes, ordinances, and commandments referred to in Exodus 24:12. A further characteristic which especially distinguishes him is that he holds very tenaciously to the customs and manners which have been handed down to him through the centuries.

The cardinal doctrines around which all things religious center, for him, is Israel's Great Confession, "Hear, O Israel, the Lord our God is One." His God is the God Who made the heavens and the earth, Who chose the Hebrew people to be a people for His own possession, having called Abraham, the great ancestor of the race, and his descendants, to be a channel of blessing to the entire world. He, furthermore, believes that eventually his God will regather the nation and restore it to its own land and send the Messiah, Who shall reign from sea to sea, subjecting

* As examples of such things note the following expressions: the soul, spirit, immortality, life, the processes of digestion and assimilation of foods in their sustaining life of the organism, electricity, and epistemology. With these expressions philosophers and scholars have grappled throughout the centuries and at present they know practically nothing more than when they began the study of the same.

the Gentile nations unto Israel. In all of these fundamental tenets he is correct, generally speaking. As to his understanding of the Great Confession the reader will find a full discussion of it in Chapter IV of this book. Since the limits of this work prohibit an extensive investigation of the proofs of the existence of God, the reader is referred to any standard text-book on evidences for the many and indisputable proofs of a Supreme Being.

BOOK TWO

Chapters 2-20

THE ETERNAL GOD ACCORDING TO THE EVIDENCE OF THE TENACH (O. T.)

Chapter II

GOD'S REVELATION

SINCE the world, as seen in Chapter I, gives abundant evidence of the existence of a Supreme Being, Who has stamped His handiwork with the unmistakable trade-mark of teleology, which fact proves conclusively that the present condition of the world is not an end within itself but, like a prophetic utterance, points forward to a higher and a more glorious existence in the future, and since His providences in this life set forth clearly His beneficent character and love for His creatures, it is most reasonable to suppose that He has spoken to them. The Bible claims to be this Word which He, in His love, has revealed for the good of humanity.

Various attitudes are taken by different groups of people toward this collection of sacred literature.

I. Various Attitudes Toward the Bible

A. *Rationalistic**

There are those among the Hebrew people as well as among the Gentiles who look upon the Bible as of human origin and treat it accordingly. To them the religion of Israel is but one of the great religions of the human race, and the Bible is to be classed along with the "sacred books" of the heathen nations. This group of men conscientiously believes that the writers of the Hebrew Bible were inspired only as poets of other nations lay

* The fundamental principle of rationalism is a prejudice and hostility toward all Divine interposition in the affairs of men. Hence for it a miracle is impossible. Since the miraculous element stands out most conspicuously throughout the historical books, they are by rationalistic scholars considered only as fallible works of men from which all miracles must be expunged as legends and fictitious history. Therefore they do not hesitate to use the "pen knife" to cut out all of this so-called unreliable legendary history. The process goes on *ad liberatum.*

To approach the record with a predisposition against miracles is most unscientific and unscholarly. To be scientific one must take the data which are supplied and investigate the same thoroughly. Many things today are being done which a century ago men would have pronounced absolutely impossible. Hence one is acting unwisely and unscientifically in approaching any subject with a decided predisposition, either for or against it. A passion for facts should be the governing principle. Historical facts are established

claim to inspiration,† namely, Homer, Virgil, Dante, Milton, Shakespeare, et al. This inspiration is nothing more than the resultant of an inherited mental state and bias toward things religious, stimulated by environment, which at times lifted the writers to sublime heights. To them, since the Bible is purely a human book, it, like all other works of men, contains mistakes and errors which must be corrected by research and comparison with the evidence from the monuments of antiquity and made to tell a truthful story concerning the past.

In this connection let the reader note the fact that many things mentioned in the Scriptures which were called in question by the rationalistic critics prior to the modern discoveries in oriental lands have been proved to be correct, and the critics have had

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by historical testimony. Logic and philosophy, though seemingly flawless, can never overthrow a fact that is established by genuine historical testimony.

The seemingly impossible does occur. If men who have learned many of the "laws of nature" can so manipulate, combine, and utilize them as to bring about results which Nature unaided cannot accomplish, is it incredible that the Eternal God, the Creator of the Universe, Who subjected the material creation to certain laws, can manipulate, combine, and utilize these, His laws, and bring about results which are unknown to men? As an example of man's combining and utilizing the laws of nature and producing results which Nature alone could not accomplish, note the "heavier-than-air machines" which are commonplace with us today. The God Who created this world can intervene whenever in His good will and pleasure He chooses. Hence a "miracle" is possible. What is a miracle? A miracle is an act of God which ordinarily He performs in a hidden and veiled manner (Isa. 45:15), but which, for some moral or spiritual purpose, He performs in an open and manifest way. When *competent* witnesses testify that God has intervened, the fact must be accepted as true. (See Chapter XXI for a competent witness.)

† Considering the Hebrew Scriptures as works of men, the "critics" approach them as they do any ordinary document.

Allow the author to assert that the science of literary criticism has rendered an invaluable service to humanity, especially in its detecting fraudulent and fictitious documents, which have been used in the past by unscrupulous men for the purpose of promoting their own designs and purposes. But this noble science of literary criticism has been prostituted and, in an illegitimate and illogical manner, made to serve the purposes of rationalism.

With the tools of literary criticism rationalists have approached the Tenach and have dissected it, especially the historical portions, and have apportioned it to various writers who lived in the period of time beginning with the ninth century to the Maccabean period. Biblical criticism began with the dissection of the Torah. At the present time that theory which holds the field is what is known as the Documentary Theory. According to this hypothesis, Moses did not write the Torah, but there were two historians who lived some time during the seventh or eight centuries before the common era and who wrote histories from the creation of the world to their day. They are known as J and E. About the time of Josiah, who reigned about 622 before the common era, some priest, who wanted to

to retreat from their position of attack. It is a fact, well known to all who are familiar with the science of Biblical criticism, that in every instance where an attack has been made upon the historicity and genuineness of a certain portion of the text or of the data contained therein, the evidence brought to light by archæological research has not in one instance discredited the Biblical record, but rather has proved and confirmed the same. If the Scriptures were of human origin, as is claimed by the rationalists, archæological data would not confirm them. Therefore since archæology establishes their truthfulness, they cannot be classed with ordinary writings of uninspired men.

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exalt the sanctuary at Jerusalem, fabricated a code of laws in such an ingenius manner that he was successful in convincing the king and the people that it was an ancient code which had been delivered by Moses. This was the Deuteronamic Code. Later a school of prophets, following the lines of Ezekiel, drafted what is known as the Priestly Code. Finally, in the post-exilic days and probably in the days of Ezra there were "redactors" or editors who combined these various documents, editing and cementing them together with their own comments. Thus came into existence the Torah as it now stands. This theory has been carried to a most minute and detailed analysis by some so that it is claimed that there were several other documents used in the composition of the Torah.

The critics are very confident that with their critical apparatus they are able to dissect the Torah (and also the entire Tenach) into the exact original documents and to tell who wrote each sentence and word. Hence they speak most confidently of the "assured results" of criticism.

Since this age is highly scientific and pragmatic, the author would like to restate the challenge which has been proposed to the critics, but which, so far as he knows, has never been accepted. The challenge is this: let a committee of ordinary practical business men select, say, four different lengthy compositions on a certain subject written by different men who have a different outlook and whose education differs. Let them turn over two of these documents to some writer who will take them and weave them into a single document. In accomplishing this task the "redactor" is to make such changes and alterations as will serve his purpose: rejecting certain words, phrases, clauses, sentences, and paragraphs; adding such material as he wishes; and making such editorial revisions as are necessary. This work being done, let another "redactor" take this new composite document and another one of the originals and "edit" them, and from them produce another single document. Likewise, let a third take this second composite document and weave it together with the fourth original one. Then let the four original and the first two composite documents be put in a vault by this committee for safekeeping.

Then let the committee turn over exact copies of the final composite document into the hands of critics (experts) who possess special literary and analytical powers in order that they may restore each of the original documents and also each resultant new document. When the work has been finished let each critic submit his work to this committee who will in turn compare the "assured results" with the original documents.

If they are unable, with their critical apparatus, to dissect and to analyze such a modern document, apportioning to each writer his very words, no one

B. *Believers in* עֲשֶׂרֶת הַדְּבָרוֹת *The Ten Words Only*

Another attitude taken toward the Scriptures by certain Hebrews is that only the "Ten Words" are the words of God, but that the rest of the Scriptures is the writing of the wise men of Israel. It is difficult to see how one may maintain this position, since the same record which states that God spoke orally the Ten Words at Sinai also claims that He spoke the rest of the Torah. If the numerous statements throughout the Tenach which say that the "word of the Lord" came to such and such a prophet are not true, since one is dependent upon the record which is preserved to him for his knowledge of what actually occurred, it is impossible to affirm that God spoke the "Ten Words." But the same record which states that God spoke these, also says He spoke the rest of it. One must accept all or reject all.

C. *Believers in "The Ten Words" and "Book of the Covenant"*

There is another group of people who conscientiously believe that the Lord spoke the "Ten Words" and "The Book of the Covenant" (Ex. 21:1-24:8). What has just been said in the last paragraph is applicable with the same force to the position held by this group.

D. *Believers in the Torah or the Five Books of Moses*

A still larger group believes confidently that God spoke the Torah, the Five Books of Moses, but did not inspire in the same degree the writings of the prophets and the Psalms. Hence the

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can have confidence in their ability to dissect the Torah, which was completed, according to the critical theory, in the period between the Exile and the Maccabean period, and to restore the supposed original documents. If they cannot accurately dissect the Torah, neither can they any portion of the Tenach.

To ask the critic, by the test given above, to demonstrate his ability to restore original documents is no unreasonable request, for scholarship has been subjected to such an acid test, at least, once before. In order to prove that George Rawlinson had the proper clew to the deciphering of the cunieform writing, the trustees of the British Museum gave lithographic copies of a long historical inscription (Tiglath-pliser I, ca. 1120-1100 B. C.) to four men who worked independently. When they had finished the work, the translations were submitted for comparison. To the unbounded joy of scholars these translations agreed substantially from beginning to end. Thus scholars demonstrated their ability to decipher the cunieform inscriptions. Not until the literary critics are able to demonstrate by such a practical test their ability to restore original documents, is it reasonable for them to ask intelligent, thinking people to accept the "assured results" of Biblical criticism.

former are studied most minutely and are considered as authoritative and binding, whereas the latter are read largely as religious literature. The Five Books give overwhelming evidence that they are "The Word of God" in a special and unique sense, being the very thoughts and words which God gave to His servant Moses to deliver to His people. In this connection, for the purpose of strengthening faith in the inspiration of the Five Books of Moses, it is well to call attention to a few outstanding characteristics of these books, which differentiate them from the writings of uninspired men.

A comparison of the cosmogonies of the ancient oriental nations with that set forth in Genesis shows clearly that the Genesis account stands in a class by itself. All of these ancient cosmogonies are characterized by polytheism, jealousy, hatred, and wars among the gods. Likewise, a confusion of thought and a general vagueness permeate them. In the Genesis account of creation, however, a pure monotheism shines forth in splendor and glory. Furthermore, the low moral tone of the other accounts is entirely absent from the Genesis record. In them there appears no well-defined progressive action, whereas in the Mosaic account appears the stately, forward march of the Eternal God in the unfolding of His great plan and purpose in the creation of the heavens and the earth, and of the restoration to order and beauty of the destroyed earth in anticipation of the creation of man.

There is a very close parallel between the Biblical account of bringing order out of chaos in Gen. 1 and the facts and data discovered by intelligent thoughtful scientists.* Concerning the

* Many scientists endeavor to throw doubt on the Mosaic account of creation by affirming that the Bible asserts that the world in round numbers is about 6000 years old, whereas they believe they have absolute evidence that it has been in existence for hundreds of thousands of years. One of the reasons for such conclusions is based upon speculations concerning the various strata of the earth's surface. These speculations date back to the adoption of the "onion coat" theory of the earth first propounded by Werner. The current theories used in explaining the long "geological and prehistorical periods" or epochs are but modifications and adaptations of this long exploded "onion coat" theory. To prove it resort is had to the supposed evidence furnished by such places as the Grand Canyon of the Colorado and the Niagara Falls and Gorge. Scientists today know the yearly rate at which these rivers are cutting their way through the strata of rocks. They measure the depths of these gorges and the recession of the Falls and make their simple calculation by division. By so doing they assume that the same causes and conditions have existed from the

onward progressive development of the Mosaic account, Prof. Dana remarks: "The record in the Bible is therefore profoundly philosophical in the sense of creation which it presents. It is both true and divine. It is a declaration of authorship, both of creation and the Bible on the first page of the sacred volume" (Manual of Geology, p. 745). In the Biblio. Sacra, Jan., 1856, Prof. Dana states: "The first thought that strikes a scientific reader (of Genesis) is the evidence of divinity, not merely in the first verse of the record and the successive fiats, but in the whole order of creation. There is so much that the most recent readings of science have for the first time explained, that the idea of man as the author becomes utterly incomprehensible. By proving the record true, scientists pronounce it divine; for who could have correctly narrated the secrets of eternity but God Himself?"

A third characteristic which differentiates the Torah from the works of men is its high and holy system of ethics. An honest comparison of the ethical code of Moses with that found in the law of Hammurabi* proves conclusively that the author of the former was inspired by the Spirit of the Eternal, Holy God.

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beginning. But it is a well-known fact that according to the generally accepted theories concerning the glacial periods the same conditions have not prevailed upon the earth all along. This fact being true, conditions have varied, hence any estimates based upon such calculations are fallacious and unreliable.

Resort is, likewise, had to the evidence furnished by the anthropologists. Assuming what is only a theory and cannot be proved, that there are skulls and human remains that date back thousands of years, one does not have to surrender his faith in the Bible as the Word of God. In Gen. 1:2 is a record of the destruction of the earth which originally was created in a perfect condition (Isa. 45:18). In Gen. 1:28 God told Adam to "be fruitful, and multiply, and replenish the earth." The word translated "replenish" is the same as used in Gen. 9:1 where God told Noah to replenish the earth. So far as our knowledge is concerned there may have been a pre-Adamic race upon the earth before the catastrophe of Gen. 1:2. If this theory (the author simply states the theory, but frankly admits that he does not know) is true, these ancient skeletons may be of the pre-Adamic race.

*The similarities and verbal agreements between the Mosaic code and that of Hammurabi are so very pronounced and striking that most critics reach the conclusion that Moses borrowed many things from Hammurabi when he made his code; or worked over the former code, expunging from it all undesirable matter and altering the text to serve his purpose. That there is a very close and vital connection between the codes is beyond dispute. It is certain that Hammurabi did not borrow from Moses for the former lived, in round numbers, 400 years prior to the latter. Did Moses borrow from Hammurabi? To this question most critics answer in the affirmative; but the author begs to differ from them on this point,

Again the scientific world has discovered the fact that the "Law of the Octave" is the fundamental principle underlying the physical world, the evidence of which is seen in the fact that it obtains in the fields of chemistry, music, color, snow flakes, etc. The same law, likewise, obtains in the Bible. In the first place, it is clearly seen that in the Hebrew text of Gen. 1:1 the number of words and also the number of letters are *seven* and *twenty-eight*. Hence two applications of THE LAW OF THE OCTAVE here are seen in the numbers seven and twenty-eight, the latter being a multiple of the former. This basic rule finds thousands of applications throughout the entire body of Scripture, which fact proclaims to the world, with no uncertain sound, that the Creator of

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since the Mosaic writings give positive evidence of having been written by a man inspired by God Himself.

How, then, can these similarities be accounted for scientifically? Gen. 26:5 supplies what, to the author, seems to be the solution to the problem: "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." From this passage it is absolutely certain that in the days of Abraham there were "commandments, statutes, and laws" which were in force and which God Himself had given. This passage becomes very luminous in the light of the facts presented in Gen. 14 from which one learns that Melchizedek was king of Salem and priest of God Most High. Evidently there was some kind of a "system of worship" or ritual over which he presided, since he was "priest of God Most High." Being king of Salem (Jerusalem), he ruled a kingdom in which laws were enforced. These laws and the ritualistic service were of divine origin.

Confirmatory evidence supporting the proposition that God gave a revelation which antedates the Mosaic is found in the fact that there were prophets outside the borders of Israel. As an example of one, note the prophecies of Balaam who was a Syrian and who endeavored to curse Israel (Num. 22-25). By some scholars it is asserted that many of the Messianic prophecies found in Egypt, which antedate the days of Moses by centuries and in which the names of the gods of Egypt appear, read like prophecies of the Tenach if the names of these heathen deities are expunged and the Name of the God of Israel inserted. These facts point very definitely to the conclusion that there were true prophets of God who lived and spoke messages of God prior to the days of Moses. These messages from God, however, were corrupted by men after they refused to retain God in their knowledge. The original meaning, however, still was conveyed, though veiled greatly, when read in the light of the pure unadulterated Word of God as it appears in the Tenach.

Instead of Moses' borrowing from Hammurabi, one would conclude that the similarities between the Hammurabi code and that of the revelation of God, as found in the Torah, may more scientifically be explained upon the basis that Hammurabi borrowed from these primitive revelations of God.

It is quite likely that the tradition preserved among the Hebrews that God offered His law first to all nations and, when they refused it, He

the World, Who, speaking in a figure, placed the watermark of the Law of the Octave both in the material world and upon the Scriptures is the Creator of the Universe and the Author of the Scriptures.*

The question arises at this point, How was it that the Author of Gen. 1 anticipated modern science by hundreds of years? The only plausible answer is that he received this knowledge by the inspiration of God through the Holy Spirit.

Once again, the inspiration of the Torah is seen in the accurate statement concerning the propagation of the species in the vegetable kingdom in the expression "bearing fruit after their kind." This statement, much overlooked by scientists, in the light of modern research appears sublime. Its significance was never realized fully by real scientists until in recent years. This statement is a Biblical way of expressing Mendel's law which was discovered by Gregory Mendel in the latter half of the nineteenth century. The results of his experiments were unknown to the scientific world until his work was discovered in 1900. Since then innumerable experiments have been made by painstaking investigators who have demonstrated the scientific accuracy of what is now known as "the law of alternative inheritance," or Mendel's law. The discovery of this law revolutionized scientific thinking. Bateson's definition of it is as follows: "The essence of the Mendelian principle is very easily expressed. It is, first, in great measure the properties of organisms are due to the presence of distinct detachable elements separately transmitted in heredity, and secondly, that *the parent cannot pass on to the offspring an element, and consequently the corresponding property, which it does not itself possess.*" Mendel simply proved the scientific accuracy of the Biblical expression.

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gave it to Israel who accepted it, is to be traced historically to this primitive revelation.

Since God is the Author both of the primitive revelation, from which, doubtless, Hammurabi borrowed the highest and best elements of his code, and since He is the Author of the Mosaic Code, it is easy to account for the similarities of the heathen code with that of the divine Mosaic Code.

* In no other writings, either ancient or modern, does this phenomenon occur. This statement being a proven fact, the law of the octave which is stamped both upon the book of nature and the book of revelation proves without a doubt to the candid, careful investigator for truth that the Bible is the Word of the Living God Who created the heavens and the earth, and in Whom man lives and moves and has his being.

Another illustration of the scientific accuracy of the Torah is seen in the statement that the stars are innumerable. The Greek philosophers in the palmy days of Grecian history when human culture and education reached the highest points claimed that there were about 1028 stars. Modern science has demonstrated the accuracy of the Biblical account. The only way to account for the exact knowledge set forth in the Biblical record is to accept the only reasonable hypothesis, namely, that the Eternal God revealed these facts, then unknown to the world, to His servant Moses who wrote accurately what God revealed to him.

Hundreds of years prior to this time God, in promising a glorious posterity to Abraham, used the number of the stars as a comparison. How did the writer know that the stars were so very numerous, since the wisdom of the world limited their number to ten hundred and twenty-eight? As stated above, the only satisfactory answer is found in the thought that God's Spirit inspired the writer. Again, the Divine Source of knowledge which the writer of the Torah possessed is seen in the fact that the sanitary laws embodied in the Torah anticipated modern discoveries. Furthermore, a comparison of the code of Moses with the laws of Hammurabi of Babylon, who was a contemporary of Abraham (he being the "Amrafel" or *Amraphel,* of Gen. 14:1) shows the superiority of the Mosaic code to that of Hammurabi. The scintillizations of Divine light flashing forth in these scientific statements and anticipating science by hundreds of years prove conclusively the Divine inspiration of the author.

II. Testimony of The Torah to the Prophets and Writings

When one admits the Divine origin of the Five Books of Moses, he is logically bound to accept the Divine origin and authority both of the Prophets and the Psalms, for Moses in two passages, assumed unmistakably that God would raise up prophets for them who would deliver His Word to them.

A. *Exposition of Deuteronomy 13:1-5*

In Deut. 13:1-5 Moses gave Israel the negative test whereby she could ascertain whether a man who claimed to be a prophet of God with a message of God to them was a prophet of God or not. He says, "If there arise in the midst of thee a prophet

. . . and he give thee a sign or a wonder, and the sign or wonder come to pass, whereof he spake unto thee, saying, 'Let us go after other gods' . . . thou shalt not hearken unto the words of that prophet . . . and that prophet . . . shall be put to death."

The expression, "If there arise," etc., assumes the possibility of the appearance of prophets in their midst. The test by which they were to determine whether a prophet was true or false was this, "and he give thee a sign . . . and the sign come to pass . . . saying, 'Let us go after other gods.'" The giving of this test assumed unmistakably that there would arise true prophets who would bring a message to them from God. The credentials which a prophet was to bring, said Moses, were that he should give a sign or wonder which was to come to pass. Of course, if the sign or wonder which he gave did not come to pass, it was self-evident that he was not sent from God; but if the sign or wonder did come to pass that fact was not in and of itself a sure guarantee that God had sent him, for there is a world of evil spirits which at various times worked through false prophets as they did through the magicians who opposed Moses when he went to deliver Israel from Egyptian bondage. These magicians possessed supernatural power which was from Satan, the adversary of God. If the sign or wonder came to pass the final test of the prophet was to be found in the character of his message, namely, if he said, "Let us go after other gods," that message was positive proof that the supernatural power which he manifested in giving the sign or wonder which came to pass was not from God but from the evil one. This test also assumed that if the message which the prophet brought was, "Let us go after the Lord," then this message was to be the final proof that God had sent the prophet.

B. *Exposition of Deuteronomy 18:20-22*

Again, in Deut. 18:20-22 God supplemented the original test in the following words, "But the prophet, that shall speak a word presumptuously in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, that same prophet shall die." This passage unmistakably assumes the

appearance in Israel both of true and of false prophets. The identification of the true prophet is that he should speak in the Name of the Lord what the Lord commanded him to speak. Upon the appearance of a prophet speaking in the Name of the Lord, should Israel say in her heart, "How shall we know the word which the Lord hath not spoken?" the absolute test of the prophet is found in the following words: "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken: the prophet hath spoken it presumptuously, thou shalt not be afraid of him." Hence the final test of a prophet and his message was found in his speaking in the Name of the Lord, and in the fulfillment of the prediction. This same passage also assumes that two types of false prophets would appear: first, the one who speaks in the Name of God that which God had not commanded; secondly, the prophet who would speak in the name of other gods. According to this verse, if a prophet spoke in the Name of God presumptuously, or if he spoke a message in the name of the heathen gods, God positively says, "that same prophet shall die." The context shows that He is not talking about a natural death, for such would be no sign whereby Israel might know whether the message was true or false, when delivered by a prophet speaking presumptuously in the Name of God. Hence the death here coming to either type of false prophet is a judgment which God would send upon false prophets, whereby Israel would know conclusively that they were false. Such a prophet arose in the days of Jeremiah (Jer. 28:1-17) in the person of Hananiah, who spoke a message presumptuously in the Name of God and who died in the seventh month of the same year, which death was the judgment of God sent upon him, and which was God's method of showing Israel that Hananiah was a false prophet.

At different times in Israel's history God raised up prophets who, according to His promise in these passages from Deuteronomy, gave a sign in the Name of God which came to pass. The fact that they spoke in the Name of Israel's God and that the sign came to pass was God's absolute guarantee that these prophets were speaking His word just as Moses had, and that their words were as authoritative and binding upon Israel as those which

he had given through Moses. Israel in the prophetic days was very cautious to ascertain what message was from God and what was not. When such men as Isaiah, Jeremiah, Ezekiel, et al., appeared upon the scene and gave the Divine credentials of their Divine calling, their words were accepted and preserved until this day, as one finds them in the Prophets and Psalms. Hence these writings are the Word of the Living God and are to be received at their face value and acted upon even in the same way as the Five Books of Moses are to be accepted.

Corroborative proof sustaining the conclusion just arrived at is found in the fact that there is a unity of thought, plan and purpose which runs through the Law, Prophets, and Psalms. These thirty-nine books are, according to the scholarhip of the world, accredited to about twenty-odd authors, who wrote at different times in a period of approximately one thousand years—from Moses to Malachi. It is but natural that discrepancies and contradictions should appear in the works of men who lived during such a long period. Is it possible now for anyone to gather thirty-nine other books from Hebrew writers who have lived at various times during a period of a thousand years and find them displaying perfect unity, plan and purpose flowing through them without any contradiction? To this question the universal answer is "No!" Furthermore, in no literature covering any like period of time can such unity be found. Therefore this collection of thirty-nine books stands in a class by itself, since it is free from discrepancies and displays perfect unity.

This unity cannot be explained reasonably upon any basis other than that the Spirit of the Living God spoke in and through their authors, consecrated men of God. The conclusion arrived at is not of modern origin, but was the faith of the Hebrew race in the centuries prior to the beginning of the common era. In the first century of this era, Josephus, the noted Jewish historian, in his letter against Apion, contrasted the sacred books of the Hebrews with those of the Greeks and claimed that the Hebrew Scriptures were justly considered by them as the Word of God. Following is his statement: "For we have not an innumerable multitude of books among us, disagreeing from and contradicting one another (as the Greeks have), but only twenty-two books,

which contain the records of all the past times; which are justly believed to be divine; and of them five belong to Moses, which contain his laws and the traditions of the origin of mankind till his death. This interval of time was little short of three thousand years; but as to the time from the death of Moses till the reign of Artaxerxes, king of Persia, who reigned after Xerxes, the prophets, who were after Moses, wrote down what was done in their times in thirteen books. The remaining four books contain hymns to God, and precepts for the conduct of human life. It is true, our history hath been written since Artaxerxes very particularly, but hath not been esteemed of the like authority with the former by our forefathers, because there hath not been an exact succession of prophets since that time; and how firmly we have given credit to these books of our own nation is evident by what we do; for during so many ages as have already passed, no one has been so bold as either to add anything to them, to take anything from them, or to make any change in them; but it is become natural to all Jews immediately, and from their very birth, to esteem these books to contain Divine doctrines, and to persist in them, and, if occasion be, willingly to die for them."*

The Jews, according to Josephus, had sufficient and positive evidence which led them to the conclusion that the Tenach was the very Word of God; therefore, they were, "if occasion be, willing to die for them." They had no more sufficient proof than the present generation has. One of the infallible proofs that the thirty-nine books, commonly called the "Old Testament," are the Very Word of God is the fact that numerous prophecies which were spoken by the prophets of Israel during a period of a thousand years antedating the fifth century before the common era, and which deal with cities, countries, nations and their condition and destinies during this common era, were fulfilled even in the

* Josephus claimed inspiration for only twenty-two sacred books whereas the Tenach as it has been preserved to the present day contains thirty-nine. When the facts are known it will become apparent that the twenty-two books mentioned by Josephus are those which are counted as thirty-nine in modern times. The difference in the count is seen in the fact that Josephus counted the two books of Samuel as one, whereas now they are counted as two; the same count obtained with reference to Kings and Chronicles. Josephus counted the twelve Minor Prophets as one book, whereas they in modern times are counted twelve. These different viewpoints account for the difference in numbers.

most minute and detailed manner. These predictions cannot be explained upon the basis that their authors were shrewd, far-sighted politicians who, seeing the trend of events of their day, arrived at the conclusions expressed in the prophecies. It is unthinkable to suppose that anyone, regardless of his shrewdness, insight and comprehension, could penetrate the veil separating him from the future and could accurately detail in the most specific and minute manner the condition of nations and peoples five hundred years in the future. It might be conceded possible but at the same time most highly improbable that some statesman might have sufficient mental grasp to depict in a vague, indefinite and general way the condition of his country even a century or two later; but no rational man will concede that even the most brilliant statesman who has ever lived had sufficient intelligence and insight into human affairs which would enable him to give a clear, accurate and minute outline of the history and fortunes of his nation five hundred to a thousand years later.

The prophets of Israel, on the other hand, with boldness foretold accurately what fortunes and calamities during the common era would come to the nations which surrounded Israel and their lands. Furthermore, they painted most accurately pictures of the desolations which have obtained in many of these countries during this era and which continue to the present day. The only rational explanation of their ability to portray the future as they did is that THEY SPOKE THE MESSAGES* WHICH GOD GAVE

* To those who feel that the Bible is purely of human origin and full of mistakes and errors, the author would like to call attention to the fact that the old challenge which has many times been proposed to skeptics, infidels, and atheists has never been accepted. The challenge is this: Let those who discredit the Bible as the Word of God produce a volume like it which will stand the severe test of centuries, as the Bible has done. Let them select men from the various callings of life (but if they choose, let them appoint the most highly-educated university professors—experts in their fields—and scientists) who can produce a number of volumes which, when taken together, harmonize and constitute a unity. It will be necessary for them to begin their work where the Bible begins, namely, with the creation of the world. Let them, therefore, write a history of the world from its creation to the present time since the Biblical historians wrote an account of the world from creation to their own times. Let them also look out into the future and outline accurately the specific courses of the various nations, delineating the vicissitudes and changes of nations, peoples, and cities.

Since rapid progress has been made in the sciences of psychology and sociology, let experts in these fields be employed who will be able to analyze

THEM; therefore their messages were not theirs in the sense that they composed them, but were the very messages of God.

Should any reader entertain doubts concerning the inspiration of the Sacred Writings of these men of God, he is urgently requested to procure a copy of "The Wonders of Prophecy, or What Are We to Believe?" by John Urquhart. Read this volume with one purpose in view, dear friend, namely, to see facts and truths and to act accordingly.

III. The Hopeless Condition of the Atheists and Skeptics

Thomas Paine, who rejected all religion, and whose last utterances were in anguish of a soul in despair, cried out, "My God, my God, why hast Thou forsaken me?" "I would give worlds, if I had them, if THE AGE OF REASON had never been published. Oh, Lord, help me! . . . Help me! Stay with me! It is hell to be left alone!"

Edward Gibbon, the noted infidel and author, upon his death-bed said, "All is now lost; finally, irrecoverably lost. All is dark and doubtful."

Thomas Hobbes, the atheist and philosopher, as he was drawing near death, said, "I am about to take a leap in the dark," and his last audible words were, "I shall be glad to find a hole to creep out of the world at."

The last words of the atheist Mirabeau: "My sufferings are intolerable; I have within me a hundred years of life but not a moment's courage. Give me more laudanum that I may not think of eternity."

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human nature and reveal to man his innermost being; and let them formulate a system of ethics, morals, and politics which will appeal to the common consciousness of the race.

When the work has been completed, it will be tested by conscientious truthseekers who will examine it microscopically to ascertain if it is correct, scientifically, archæologically, chronologically, geographically, and topographically. Let it be tested not only in the school of every-day life but also by experts in the various fields of human knowledge and endeavor. If, when thus tested, it is found that it has given a truthful and accurate account which accords with all of the data of archæology; that all of its statements are historically accurate; that all geographical allusions are correct; that all topographical references accord with the known facts; and that the ethics and principles of government have reached the acme of perfection; then, and only then, can the unbeliever logically ask the world to discard the Bible and to accept his dogmas. Until such a work is produced the sane, scientific truthseeker will hold on to the Bible as the Word of God.

Voltaire's dying words were, "I am abandoned by God and man! I shall go to hell! . . ."

Of Sir Francis Newport it is reported that in reply to an infidel companion he said: "That there is a God, I know, because I continually feel the effects of His wrath; that there is a hell I am equally certain, having received an earnest of my inheritance there already in my breast; that there is a natural conscience I now feel with horror and amazement, being continually upbraided by it with my impieties, and all my iniquities, and all my sins brought to my remembrance. Why God has marked me out for an example of His vengeance, rather than you, or any one of my acquaintance, I presume is because I have been more religiously educated, and have done greater despite to the Spirit of grace. O that I was to lie upon the fire that never is quenched a thousand years, to purchase the favor of God, and be reunited to Him again! But it is a fruitless wish. Millions and millions of years will bring me no nearer to the end of my torments than one poor hour. O, eternity, eternity! Who can discover the abyss of eternity? Who can paraphrase upon these words, *forever and ever?*" Lest his friends should think him insane, he said: "You imagine me melancholy, or distracted. I wish I were either; but it is part of my judgment that I am not. No; my apprehension of persons and things is more quick and vigorous than it was when I was in perfect health; and it is my curse, because I am thereby more sensible of the condition I am fallen into. Would you be informed why I am become a skeleton in three or four days? See now then. I have despised my Maker, and denied my Redeemer. I have joined myself to the atheist and profane, and continued this course under many convictions, till my iniquity was ripe for vengeance, and the just judgment of God overtook me when my security was the greatest, and the checks of my conscience were the least." As his mental distress and bodily disease were hurrying him into eternity, he was asked if he would have prayer offered in his behalf; he turned his face, and exclaimed: "Tigers and monsters! are ye also become devils to torment me? Would ye give me prospect of heaven to make my hell more intolerable?" Then with a failing voice he cried, "Oh, the insufferable pangs of hell!" and expired.

IV. The Blessed Condition of the Righteous

The death of the true servant of God is entirely different. "Let me die the death of the righteous, and let my last end be like his!" Num. 23:10. "Precious in the sight of the Lord is the death of His saints." Psa. 116:15. "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, . . ." Ezek. 33:11.

Conclusion

If, according to the quotations from men given above, skeptics, infidels, and atheists* in approaching death realize their mistake in denying the existence of God or the inspiration of the Bible, and in refusing to accept His Salvation, there evidently is a reason for their changing their views and making the sad confessions as they launch out into the future to meet a God into Whose face they have flung defiance during life. The cause which leads them thus to confess is the fact that they, as their spirit begins to leave the body, see the stern realities of the life beyond the grave and realize that they must face the True and Living God, having spurned His offers of mercy. These statements being true, it is now proper to turn to an investigation of the message contained in the Tenach.

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* Often, instead of reading the Bible itself with an open mind, skeptics procure works teaching infidelity and skepticism. A certain infidel boasted of his unbelief. Upon being asked what books he read he referred to the works of Ingersoll, Paine, et al. When questioned closely if he had ever read the Bible one time he finally admitted that he never had. The health of the body depends upon the nature of the food which is eaten; the health of the heart and soul, likewise, depends upon the intellectual and spiritual food upon which one feasts.

Speaking in a figure one may say that truth is modest and will never force herself upon him who does not seek her association. The Scriptures are so constructed that those who are hunting for difficulties will find many seeming contradictions; but the truthseeker will make a thorough, sympathetic investigation of the facts and endeavor to find harmony. According to the best legal authorities, testimony which, especially in minor details seems to be contradictory but in the outstanding features agrees in general is considered the very best of evidence. Hence the seeming difficulties to which atheists and infidels have pointed as proof against the Divine origin of the Scriptures, when studied honestly and conscientiously with a desire to know the truth, vanish into oblivion.

A few illustrations will suffice to show how these seeming difficulties vanish. The miracle of the prolonged day in the days of Joshua (Josh. 10)

has been to some a stumbling block. Various explanations have been given of this record. The existence of a Supreme Omnipotent Being being granted, no one should have any difficulty with this miracle. According to the record the day was prolonged in order that Joshua might complete the victory. At his command the sun and moon stood still. Did these heavenly bodies really stand still or did the earth cease rotating on its axis? Or did the Almighty by miraculous intervention intensify refraction and reflection so that those bodies appeared to stand still (the language of appearance)? People today who believe in the rotundity of the earth still speak of the rising and the setting of the sun. This usage is the language of appearance. It will never be settled scientifically as to which of these methods was used. The great fact established by historical testimony is that there was miraculous intervention which prolonged that day. A faint echo of this miracle is heard in the Greek world in the fable of Phaeton, who was driving the chariot of the Sun and threw everything into disorder, thus causing one day wholly unlike all before and after it. Likewise, another faint echo is heard in the Chinese record: "Some traces of this miracle are discovered in the Chinese records, as well as in the disfigured account of Statius and Ovid."

Another seeming flat contradiction disappears in the light of the knowledge of the Hebrew text. In II Kgs. 8:17 it is stated that Joram, king of Judah, reigned eight years in Jerusalem, dying forty years old. In verse 26 the statement is made that his son, Ahaziah, was twenty-two years old, ascended the throne and reigned one year. In II Chron. 22:2 the statement is made that Ahaziah was forty-two years old when he began to reign and reigned one year. Thus the records appear in the English translation. There is a seeming contradiction. The father is forty years old when he dies; the son is forty-two when he dies and reigns only one year. No son can be older than his father. This seeming difficulty vanishes when one realizes the fact that the Hebrew expression translated "when he began to reign" also is grammatically translated "in his kingdom" or "in his reign." Since the son could not be two years older than the father and since the Hebrew expression has two meanings, that significance must be chosen in the Chronicles passage which will accord with the facts. When it is seen that Ahaziah was the son of Athaliah, who was the daughter of Jezebel of the house of Omri, of the Northern Kingdom, and when the years are counted from the usurpation of the throne by Omri to the death of Joram and it is seen that there were exactly forty-two years, the only conclusion to be drawn is that the writer of Chronicles was speaking of the length of the dynasty instead of the age of Ahaziah when he mounted the throne.

Another seeming contradiction of the same character has been pointed out by infidels. In I Kgs. 16:5-8 is the record of the death of Baasha of Israel in the twenty-sixth year of the reign of Asa, king of Judah. In the thirty-sixth year of Asa—ten years after Baasha's death—the latter is said to have warred against Judah (II Chron. 16:1). There seems to be an undoubted contradiction. The same Hebrew expression is used here which was used in the other Chronicles passage and should be translated "in his kingdom." A count of the years from the disruption of the kingdom—the beginning of the kingdom of Judah—to the time of this war is thirty-six years. Hence this expression should be translated "in the thirty-sixth year of his reign," that is, the reign of the dynasty to which he belonged.

Many seeming contradictions could be mentioned but these suffice to show that a careful study of the facts will remove the supposed contradiction.

PART ONE

Chapters 3-5

THE DEITY OF THE GOD OF ISRAEL:

The Plurality of the Divine Personalities

The Unity of the Divine Personalities

The Trinity of the Divine Personalities

Chapter III

THE PLURALITY OF THE DIVINE PERSONALITIES

UPON opening the Bible one is immediately confronted in the Hebrew text (Gen. 1:1) with the word "God" in the plural number; hence it is proper to begin this study with:

THE PLURALITY OF THE DIVINE PERSONALITIES

I. Significance of the Plural Noun אֱלֹהִים

In the first statement of the Tenach (Old Testament) בְּרֵאשִׁית בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ: "In the beginning God created the heavens and the earth," the word which is translated "God" is אֱלֹהִים, and is in the plural number, as is well known to all Hebrew scholars. All Hebrew nouns ending with ־ִים are masculine and are in the plural number. As an example note the word כְּרֻבִים, which means more than one, the singular being כְּרוּב, cherub (see Psa. 18:10 (11). Another illustration is שְׂרָפִים, which is the plural of שָׂרָף.

For conclusive proof that אֱלֹהִים is in the plural number, and means more than one, look, dear reader, at the First Commandment found in Exodus 20:3. לֹא־יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים עַל־פָּנָי: "Not shall there be to you other gods before me" (Author's literal Tr.). The word אֱלֹהִים here is correctly translated "gods," meaning many gods, and is modified by אֲחֵרִים which means "strange" or "other" and is likewise in the plural number. Another instance may be cited which is found in Deut. 13:2(3). נֵלְכָה אַחֲרֵי אֱלֹהִים אֲחֵרִים אֲשֶׁר לֹא־יְדַעְתֶּם וְנָעָבְדֵם: saying, "Let us go after other gods, which thou hast not known, and let us serve them." Here the words translated "other gods" are the same as occurred in the First Commandment (see Ex. 18:11 and Judg. 10:13). All translators, both Jewish and Gentile, correctly translate אֱלֹהִים "gods" in these and in all other passages where it refers to idols. Hundreds of instances could be adduced, but these are sufficient to make the point clear.

If, when this word refers to heathen gods, it is to be translated grammatically and correctly in the plural number, why should

the grammar be ignored and the word be translated as if it were a singular noun when it refers to Israel's God, since the facts are that it is a plural noun and means more than one?*

II. Significance of Plural Verbs Used With אֱלֹהִים

In addition to the proof which is furnished by the plural noun אֱלֹהִים, the use of the verb in the plural number, used in connection with אֱלֹהִים, indicates that there is a plurality of Divine Personalities.† In Gen. 20 there is recorded a conversation which took place between Abimelech and Abraham, in which conversation Abraham (v. 13) said: וַיְהִי כַּאֲשֶׁר הִתְעוּ אֹתִי אֱלֹהִים מִבֵּית אָבִי. "And it came to pass, when God caused me to wander from my father's house." The word הִתְעוּ is in the plural number and has as its subject אֱלֹהִים. From the use of this plural verb the one legitimate inference that may be drawn is that Abraham recognized that there is a plurality of Divine Personalities. Again,

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*The writer is aware of the argument that the plural noun אלהים is the plural of "excellency, majesty." He admits, frankly, that in the Semitic world such usage was common when subjects addressed their king or at times spoke concerning him; but in the passages examined in this section, and in numerous other passages, there is nothing in the context of any of them which warrants a departure from the strict grammatical interpretation of the words and the substitution of an interpretation invented to support a theological bias.

Proof for "the plural of Majesty" is sought for in such passages as Judg. 11:24: "Wilt not thou possess that which כמוש (Chemosh) thy God giveth thee to possess?" כמוש is in the singular number and is the name of the God of Moab, and in apposition with it is אלהיך "thy Gods." From this passage it is argued that since אלהיך is in apposition with כמוש and since it is in the plural number, it is the plural of majesty, which conforms to the Semitic usage with reference to rulers. Therefore it is contended that אלהים אלהיך אלהינו etc., simply mean "God, thy God, our God," and are not to be taken in their primary, ordinary, literal meaning, the supposition being that when applied to the God of Israel they are the plural of majesty. In reply to this argument it is sufficient to note the fact that כמוש was not the name of one idol only, but it was the name of innumerable idols throughout the kingdom. Hence כמוש though in the singular form is a collective noun which embraced every idol of the realm. Hence אלהיך "thy gods" conforms strictly to the correct grammatical usage of the language and means "thy gods." The same explanation holds good with reference to Dagon in I Sam. 5:7 and like passages.

†Personality is not to be confounded with corporeality. One is as much of a personality after death as he is before. Angels who have not human bodies are personalities. Likewise, God is רוח "spirit" without a material body yet He is a personality.

this same fact is presented in Gen. 35:7, in which passage one reads that Jacob built an altar to the Lord, and called the name of the place אֵל בֵּית־אֵל, "For there the Gods revealed themselves unto him when he fled from the face of his brother" (Author's Tr.). The verb נִגְלוּ is in the plural number and has for its subject הָאֱלֹהִים. There were more than one of the Divine Persons who revealed themselves to Jacob as indicated by the plural noun and the plural verb.

III. THE WORD "GOD" APPLIED TO TWO DIVINE PERSONALITIES

The plurality of Divine Personalities is again seen by the fact that in several Scriptures there appears to be a distinction between "God" and "God." A typical case of this distinction is found in Psa. 45:6,7 (7,8). The inspired Psalmist in verse 6, addressing God, said: "Thy throne, O God, is for ever and ever: A sceptre of equity is the sceptre of thy kingdom." From this statement it is clearly seen that the Psalmist is addressing the Eternal, Omnipotent God, for such is the signification of אֱלֹהִים "God." Continuing the conversation with God in verse 7 (8), the Psalmist furthermore, says: עַל־כֵּן מְשָׁחֲךָ אֱלֹהִים אֱלֹהֶיךָ שֶׁמֶן שָׂשׂוֹן מֵחֲבֵרֶיךָ: "Therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows."*

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* The statement in Ex. 4:16 ודבר־הוא לך אל־העם והיה הוא יהיה־לך לפה ואתה תהיה־לו לאלהים "And he shall be thy spokesman unto the people; and it shall come to pass, that he shall be to thee a mouth, and thou shalt be to him as God" is considered by some to be overwhelming proof that אלהים, though plural in form, is singular in meaning. In support of this contention the question is asked, "How can אלהים be plural when Moses was to be to Aaron לאלהים ?" This question is quite proper and seems to bear directly upon the question under consideration.

In replying to this argument it is sufficient to call attention to the fact that a comparison or parable has one point of contact with the truth to be taught, and no attempt should be made to make it fit in all points. The function of a comparison may be illustrated by two circles which are tangent the one to the other; hence there is but one point of contact. Thus it is with all comparisons; those illustrations are used whose outstanding characteristic will illustrate the matter in hand.

The context of this passage points definitely to what the point of contact is between the illustration and the lesson to be taught. Verse 15 states that Moses should speak to Aaron and that the former should put his words in the latter's mouth. Verse 16 adds that he, Aaron, should speak to the people in behalf of Moses and that he (Aaron) should be a mouth for him (Moses). These data show that Aaron was to be the spokesman נביא for Moses.

From this Psalm it is evident that the inspired Psalmist in verse 6 addressed God, who, according to the Targum, is the Messiah; hence אֱלֹהִים in verse 6 is in the second person; and in speaking to God the Messiah, the Psalmist speaks of "God, thy God" in the third person, who is the God of the Messiah; but since the Messiah is none other than God in human form, as will appear later on in this book, it is clear from this passage that there are at least two Divine Personalities who are eternal and omnipotent. Again, at least two Divine Personalities appear in Hosea's prophecy. In Hos. 1:2, 4, 6 the Lord speaks to Israel. Continuing His message to her in verse 7, the Lord says, וְאֶת־בֵּית יְהוּדָה אֲרַחֵם וְהוֹשַׁעְתִּים בַּיהוָה אֱלֹהֵיהֶם "I will have mercy upon the house of Judah, and will save them (Israel) by the Lord their God." If one man should promise another that he would do a certain work by a third person, it would be quite evident that the one who does the work is different from the one through whom he does it. Such is the case with this prediction. Hence the Lord who speaks is different from the Lord who actually delivers Israel. As another illustration of the distinction between the Divine Personalities, note Psa. 110:1. לְדָוִד מִזְמוֹר נְאֻם יְהוָה לַאדֹנִי שֵׁב לִימִינִי עַד־אָשִׁית אֹיְבֶיךָ הֲדֹם לְרַגְלֶיךָ: "The Lord saith unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." This Psalm is likewise understood in rabbinical writings to be a messianic prediction. This statement being true, the Lord speaks to the Psalmist's Lord a certain revelation. אֲדֹנִי is here used with reference to the Messiah; hence He is divine.* Therefore from this passage it is also manifest that there are at least two Divine Personalities.

A spokesman or prophet in Israel was a representative of God, hence, since the message Aaron was to deliver the people was to be given him by Moses, he sustained the relationship of prophet to Moses; since God is the correlative term of prophet it was but natural that God should say that Moses should be to Aaron as God. This conclusion is furthermore confirmed by the fact that Moses being invested with the power of God to perform miracles and to deliver the chosen people was God's representative on earth. These facts being true, to speak of the reciprocal relationship between Moses and Aaron in these words "he shall be to thee for a mouth and thou shall be to him for God" was the only natural, normal comparison to be used. Therefore this passage has no bearing upon the meaning of אלהים. The same explanation is to be given for Ex. 7:1 and all similar passages.

* See Chapter XIII for discussion of Psa. 110.

IV. The Significance of the Plural Noun אֲדֹנָי

The word אֲדֹנָי is the plural construct form of the word אָדוֹן with the suffix ־ָי which is the personal pronoun "my" first person, singular number, possessive case, and which is attached to a plural or dual noun. Hence this sacred name, which occurs hundreds of times in the Tenach and is applied to God only, is in the plural number. This fact likewise corroborates the position that there are more than one Divine Personality.

V. The Significance of the Plural Pronouns

A fifth group of facts pointing toward the conclusion of a plurality of Divine Personalities is the use of the plural pronouns in a number of passages which refer to God.

A. The first example where this usage is found is in Gen. 1:26 which gives a conversation introduced by the words וַיֹּאמֶר אֱלֹהִים "God said," נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ, "Let US make man in our image, and according to OUR likeness." From this quotation one is forced to the irresistible conclusion that the speaker, who is God, and the one with whom He was speaking, is of the same divine essence or nature as the speaker, for he uses the words, צֶלֶם, דְּמוּת "image *and* likeness" in the singular and attaches the plural personal pronoun "our" to these singular nouns. This fact in and of itself shows that the speaker and the one addressed are of the same image and substance. Hence since the speaker is God, the eternal God, the one spoken to is none less than the eternal God.

B. A second use of the plural personal pronoun is found in Gen. 3:22, in which God says after man's disobedience וַיֹּאמֶר יְהוָה אֱלֹהִים הֵן הָאָדָם הָיָה כְּאַחַד מִמֶּנּוּ "Behold, the man is become as one of us." Again, it is evident that the speaker, the self-existing God, speaks to another who is of the same nature as Himself, by the use of the expression כְּאַחַד מִמֶּנּוּ "as one of us." Such language as this God could not use in speaking to a created being. The language unquestionably implies the equality of the speaker and the one addressed.

C. This same usage is seen in the account of the destruction of the Tower of Babel recorded in Gen. 11. In verse 7 God

said הָבָה נֵרְדָה וְנָבְלָה שָׁם שְׂפָתָם "Come, let US go down, and there confound their language." The explanation of the two passages just discussed is the only satisfying interpretation of this passage.

Solomon, to whom God gave special wisdom (I Kings 3:12), urged young people in the days of their youth to וּזְכֹר אֶת־בּוֹרְאֶיךָ "remember now thy creators" (Author's Tr., Eccl. 12:1). To the Hebrew student it is very plain that בּוֹרְאֶיךָ is in the plural number, as is indicated by the accompanying vowel which joins the personal pronoun "thy" to the participle "creators." Again, in Psa. 149:2 יִשְׂמַח יִשְׂרָאֵל בְּעֹשָׂיו "Let Israel rejoice in his Makers." The personal pronoun יו, "his" shows that the participle is in the plural number and refers to Israel's God. The facts noted in this paragraph confirm the interpretation of the significance of the pronouns in paragraphs A, B, and C.

VI. The Significance of the Plural Adjective

In Deut. 4:7 appears the following statement: כִּי מִי־גוֹי גָּדוֹל אֲשֶׁר־לוֹ אֱלֹהִים קְרֹבִים אֵלָיו כַּיהוָה אֱלֹהֵינוּ בְּכָל־קָרְאֵנוּ אֵלָיו: "For what great nation is there, that hath a god so nigh unto them, as the Lord our God is whensoever we call upon him?" In the translation of the Jewish Pub. Soc. אֱלֹהִים is translated as though it were a singular noun and capitalized, which fact shows that the translator understood that it referred to the God of Israel. Isaac Leeser translates it "gods." In the Revised Version it is translated by the expression "a god." These facts show a diversity of opinion as to whom Moses had in mind. This question, however, does not affect the grammar of the original text. The question is, "Is אֱלֹהִים singular or plural?" That it is plural is clearly seen from the adjective קְרֹבִים, which is in the plural number and which modifies it. The singular of this adjective is קָרֹב.

Another instance of the adjective in the plural number modifying אֱלֹהִים appears in Josh. 24:19, 20. וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־הָעָם לֹא תוּכְלוּ לַעֲבֹד אֶת־יְהוָה כִּי־אֱלֹהִים קְדֹשִׁים הוּא אֵל־קַנּוֹא הוּא לֹא־יִשָּׂא לְפִשְׁעֲכֶם וּלְחַטֹּאותֵיכֶם: כִּי תַעַזְבוּ אֶת־יְהוָה וַעֲבַדְתֶּם אֱלֹהֵי נֵכָר וְשָׁב וְהֵרַע לָכֶם וְכִלָּה אֶתְכֶם אַחֲרֵי אֲשֶׁר־הֵיטִיב לָכֶם: "And

Joshua said unto the people, Ye cannot serve the Lord; for he is a holy God; he is a jealous God; he will not forgive your transgression nor your sins. If ye forsake the Lord, and serve foreign gods, then he will turn and do you evil, and consume you, after that he hath done you good." אֱלֹהִים is here modified by קְדֹשִׁים which is in the plural number. קָדוֹשׁ is singular. Therefore אֱלֹהִים is in the plural number since there must be agreement between the adjective and the noun which it modifies.

VII. אֱלֹהִים Translated "Judges"

Another fact which proves that אֱלֹהִים is plural is that in Ex. 21:6; 22:8, 9, 28 of the translation by Isaac Leeser it is rendered "judges." In the version of the Jewish Pub. Soc. in the text it is translated "God" with this marginal note, "that is, the judges." In the American Revised Version (marginal note) it is likewise translated "the judges." Whenever certain ones came for grievance to the judges, who were God's official representatives in Israel, Moses said that they were coming to God. Hence in a secondary sense the word might properly be rendered "judges." The point, however, here is that it is recognized by these translators as being in the plural.

Conclusion

With the facts noted in this chapter before an honest inquiring heart, the conclusion is borne irresistibly upon the soul that the Tenach unmistakably teaches the plurality*† of God.

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* That the word אלהים denotes a plurality of personalities is clearly seen in the translation by Isaac Leeser in Josh. 22:22: "The God of gods, the Eternal, the God of gods, the Eternal, He knoweth," etc. Leeser knew that this word is plural, hence he translated it as such, though he applied it to heathen gods. The translators of the Jew. Pub. Soc. render it thus: "God, God, the Lord, God, God, the Lord, He knoweth," etc. This translation correctly makes it in apposition with the word אל but fails to translate it correctly. The correct translation is: "God, Gods, the Lord," etc.

† All standard Hebrew lexicons define the word *'elohim* as a masculine, plural noun; hence scholarship confirms the contention herewith set forth.

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Chapter IV

THE UNITY OF THE DIVINE PERSONALITIES

THOUGH there are more personalities than one in the Divine Being, they form a unity of which the Scriptures constantly speak. David, the great king of Israel, in his memorable prayer (II Sam. 7:22) declares the unity of God: עַל־כֵּן גָּדַלְתָּ יְהוָה אֱלֹהִים כִּי־אֵין כָּמוֹךָ וְאֵין אֱלֹהִים זוּלָתֶךָ כְּכֹל אֲשֶׁר־שָׁמַעְנוּ בְּאָזְנֵינוּ: "Wherefore thou art great, O Lord God: for there is none like thee, neither is there any God besides thee, according to all that we have heard with our ears." Isaiah, who had to contend with insidious idolatry which had crept into the nation, repeatedly affirmed that God is one as is seen in the following passages: מִי־פָעַל וְעָשָׂה קֹרֵא הַדֹּרוֹת מֵרֹאשׁ אֲנִי יְהוָה רִאשׁוֹן וְאֶת־אַחֲרֹנִים אֲנִי־הוּא: "Who hath wrought and done it, calling the generations from the beginning? I, the Lord, the first, and with the last, I am He" (Isa. 41:4). אַתֶּם עֵדַי נְאֻם־יְהוָה וְעַבְדִּי אֲשֶׁר בָּחָרְתִּי לְמַעַן תֵּדְעוּ וְתַאֲמִינוּ לִי וְתָבִינוּ כִּי־אֲנִי הוּא לְפָנַי לֹא־נוֹצַר אֵל וְאַחֲרַי לֹא־יִהְיֶה: אָנֹכִי אָנֹכִי יְהוָה וְאֵין מִבַּלְעָדַי מוֹשִׁיעַ: "Ye are my witnesses, saith the LORD, and my servant whom I have chosen; that ye may know and believe me, and understand that I am He: before me there was no God formed, neither shall there be after me. I, even I, am the LORD; and besides me there is no savior" (43:10, 11). כֹּה־אָמַר יְהוָה מֶלֶךְ־יִשְׂרָאֵל וְגֹאֲלוֹ יְהוָה צְבָאוֹת אֲנִי רִאשׁוֹן וַאֲנִי אַחֲרוֹן וּמִבַּלְעָדַי אֵין אֱלֹהִים: "Thus saith the LORD, the king of Israel, and his redeemer, the LORD of hosts: I am the first, and I am the last; and besides me there is no God."* (44:6).

I. Unity Seen in the Great Confession

In harmony with the statements just quoted is the Great Confession of Israel found in Deut. 6:4, which is שְׁמַע יִשְׂרָאֵל יְהוָה

* The same teaching concerning God i. e., that there is none beside Him, is set forth in numerous passages, a few of which are as follows: Num. 15:41; Isa. 43:3, 11; 45:5; 44:6; Deut. 4:35, 39; 32:39; Ex. 20:23; Hosea 13:4; 2 Sam. 7:22; I Kings 8:23.

אֱלֹהֵינוּ יְהוָה אֶחָד: "Hear, O Israel: the Lord our God is the LORD a unity." The first thing to be noticed about this confession is אֱלֹהֵינוּ. According to all Hebrew grammarians this word is the construct form of אֱלֹהִים (gods) to which the personal possessive pronoun ־נוּ "our" in the plural number is added. To show that this form is in the plural and means "our Gods," only a few illustrations will be necessary. First, dear reader, examine Josh. 24:23: וְעַתָּה הָסִירוּ אֶת־אֱלֹהֵי הַנֵּכָר אֲשֶׁר בְּקִרְבְּכֶם וְהַטוּ אֶת־לְבַבְכֶם אֶל־יְהוָה אֱלֹהֵי יִשְׂרָאֵל: "Now therefore put away, *said he,* the foreign gods which are among you, and incline your heart unto the Lord, the God of Israel." Note the similarity of these expressions: אֶת־אֱלֹהֵי הַנֵּכָר and אֶל־יְהוָה אֱלֹהֵי יִשְׂרָאֵל. The former אֱלֹהֵי נֵכָר is correctly translated "foreign gods," but the latter is translated "the Lord, God of Israel," though to be faithful to the text one must translate אֱלֹהֵי of both expressions in the same way, namely, "Gods of," the former being the gods of the foreigners, whereas the latter is the Gods of Israel. A perfect illustration of אֱלֹהֵינוּ "our Gods," which is, as stated above, the construct form of a plural masculine noun with the plural suffix "our," is found in Deut. 5:3 in the word אֲבֹתֵינוּ "our fathers." The singular of this word is אָב, and the plural construct is אֲבֹתֵי which form with suffix is אֲבוֹתֵינוּ. Hence it is quite manifest that this word like אֱלֹהֵינוּ is a plural noun with the suffix "our." In Isa. 53 appear several examples of this same grammatical construction in verses 4 and 5. אָכֵן חֳלָיֵנוּ הוּא נָשָׂא וּמַכְאֹבֵינוּ סְבָלָם וַאֲנַחְנוּ חֲשַׁבְנֻהוּ נָגוּעַ מֻכֵּה אֱלֹהִים וּמְעֻנֶּה: וְהוּא מְחֹלָל מִפְּשָׁעֵינוּ מְדֻכָּא מֵעֲוֹנוֹתֵינוּ מוּסַר שְׁלוֹמֵנוּ עָלָיו וּבַחֲבֻרָתוֹ נִרְפָּא־לָנוּ: "But our diseases did He bear Himself, and our pains He carried while we indeed esteemed Him, stricken, smitten of God and afflicted. Yet He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him and through His bruises was healing granted to us (Author's Tr.)." The words עֲוֹנוֹתֵינוּ פְּשָׁעֵינוּ מַכְאֹבֵינוּ חֳלָיֵנוּ are translated "our iniquities," "our transgressions," "our pains," and "our diseases." When one reads the

entire chapter he can see clearly that the servant of the Lord, namely, "my righteous servant" צַדִּיק עַבְדִּי is suffering and is smitten of God because of the "diseases, pains, transgressions, and iniquities" of those to whom Isaiah refers as 'us' i. e., the Hebrew nation. From these examples and hundreds of others which might be given, it is very clear that אֱלֹהֵינוּ is in the plural construct form and means "our Gods."*

The next point in this confession to note is אֶחָד. This word is a numeral adjective meaning "one" and is derived from the verb הִתְאַחֲדִי which verb occurs only once in the Tenach (Ezek. 21:21). From this context one sees that God predicted the coming of a foreign invasion against Jerusalem, and Ezekiel was commanded to smite his hands together and to prophesy. In verse 21 it occurs in the hithpa'el form, as seen above, and means "to unite self, to gather one's strength or forces (of the sword)." From these facts he sees that it primarily means, not one in the absolute sense of the term, but one in the sense of a unity.

While the fundamental idea is that of a compound unity or the oneness of different elements or integral parts, it came to be used to express one in the absolute sense as the numeral one, which fact is seen by numerous examples throughout the Tenach. This fact being true, it becomes necessary to study the context wherever it occurs in order to ascertain which idea is conveyed in each particular case. To fail to observe this precaution and to read the idea of oneness in the absolute sense of the word into

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* In connection with this study it is well to call attention to the fact that the word אלהיכם "your gods" appears in Josh. 3:3; 23:3; I Sam. 6:5; I Kgs. 18:25. (King James Tr.). In the first two passages it is translated "your God" because it applies to the God of Israel, but in the two latter passages the same identical word is translated "your gods" because it applies to heathen deities. A faithful translation of these words demands that they be translated the same in each instance.

In Deut. 6:5 appears the expression אלהיך "thy God" but in Gen. 31:32 the same expression is used by Jacob in his conversation with Laban in the former's speaking to the latter concerning the teraphim which Rachel had stolen and is translated "thy gods." The fact is that the word is plural with a singular suffix added and should be translated as the plural in both instances.

In Judg. 3:7 appears the expression אלהיהם and is translated "their God" because it refers to the God of Israel, but in the preceding verse the same word which applies to heathen gods is translated "their gods." The word is plural in both instances and should be thus translated.

every example where it occurs is to ignore logic, to smash grammar, and to outlaw ordinary intelligence and common sense.

As an illustration in which the inherent fundamental idea of a compound unity stands forth in bold relief, let the reader note the language of Gen. 1:5, 8, 13, etc. In verse 5 Moses said: וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם אֶחָד: "And there was evening and there was morning, day one." This statement brings together two contrasting ideas—light and darkness—into a compound unity, which idea is normally expressed by אֶחָד. In verse 8 the same language occurs except the day was "day two"; the same thing is true with reference to verse 13 with the exception that the work just enumerated was done on the third day. In each instance עֶרֶב, בֹקֶר "evening" and "morning" together made a unity אֶחָד.

The union of evening and morning, in the first instance, constituted the first unit of time—day one; the union of evening and morning, in the second instance, constituted the second unit of time—day two. The same facts are true of each succeeding day. Next. note Gen. 2:24. Here God said עַל־כֵּן יַעֲזָב־אִישׁ אֶת־אָבִיו וְאֶת־אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר אֶחָד: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." In this passage one sees two individuals, man and woman, and yet God said that they constitute a unity—a unity made by joining two opposites into a real oneness.

That אֶחָד fundamentally carries the idea of a compound unity is seen in Gen. 27:44, וְיָשַׁבְתָּ עִמּוֹ יָמִים אֲחָדִים עַד אֲשֶׁר־תָּשׁוּב חֲמַת אָחִיךָ "And tarry with him a few days, until thy brother's fury turn away." The word translated "few" is אֲחָדִים which is the plural form of אֶחָד. Here the period of time elapsing until Esau's wrath subsided is considered as a unity consisting of integral parts, the idea of unity being expressed by the fundamental inherent idea of אֲחָדִים. It is put in the plural form to agree grammatically with the word יָמִים "days." The same usage appears again in 29:20 where seven years of time are thought of as a very short period, the unity of the period being expressed by the inherent idea of the same word, whereas it, like the illustration just mentioned, is in the plural number agreeing with

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"days" which is in the plural. Therefore these two examples show clearly that אֶחָד primarily means a compound unity.

Another illustration of this usage is found in Ezra 2:64. כָּל־הַקָּהָל כְּאֶחָד "and the whole assembly was as one" (Author's Tr.). Here forty-two thousand, three hundred and sixty people, each an individual and integral part of the gathering, were כְּאֶחָד "as one"—a unity. Another example where the fundamental idea of the word stands forth clearly is found in Gen. 11:1. וַיְהִי כָּל־הָאָרֶץ שָׂפָה אֶחָת וּדְבָרִים אֲחָדִים "And the whole earth was of one language and of one kind of words"; (literally translated) "one lip and oneness of words." Here the idea is that each person of the world spoke the same language and used the same words. There were many different people, and at the same time numerous words used by these various individuals, and yet all taken together constituted a unity אֶחָת (feminine form of word) of language. Hence in this passage the original inherent idea stares forth vividly. Another striking example of this primitive idea is found in Ezek. 37:17. וְקָרַב אֹתָם אֶחָד אֶל־אֶחָד לְךָ לְעֵץ אֶחָד וְהָיוּ לְאֶחָדִים בְּיָדֶךָ "And joining them one to the other into thee as one stick; and they shall become one in thy hand" (Isaac Leeser Tr.). From the context one sees that Ezekiel performed a symbolic act, namely, he took two separate sticks, one representing Judah, and the other representing Israel, and was commanded to join them into one bundle. Thus the two separate sticks being joined together are spoken of as a unity אֶחָד of sticks, that is, a union of the two separate sticks. This symbolic act symbolizes the fact that at some future time the two kingdoms of Israel and Judah will be joined and will constitute a single united kingdom.

Another most forceful illustration of this unity is found in Jer. 32:39. וְנָתַתִּי לָהֶם לֵב אֶחָד וְדֶרֶךְ אֶחָד לְיִרְאָה אוֹתִי כָּל־הַיָּמִים לְטוֹב לָהֶם וּלְבָנֵיהֶם אַחֲרֵיהֶם "And I will give them one heart and one way, that they may fear me for ever, for the good of them, and of their children after them." Under the new covenant all Israel are promised "one heart" לֵב אֶחָד, that is, all will see, think, and feel alike; hence לֵב אֶחָד "unity of heart."

Since אֱלֹהֵינוּ grammatically can mean nothing but "our Gods," and since אֶחָד has as its primary meaning that of "unity," one is forced to the irresistible conclusion that the real meaning of Israel's Great Confession is that the Divine Personalities, who are referred to by the plural noun אֱלֹהֵינוּ, as has been shown above, constitute a real unity אֶחָד, just as man and woman form a unity אֶחָד. These Divine Personalities are one in essence, being, and nature, unity and co-operation in the highest degree existing between them. Such, fundamentally, is the real meaning of this fundamental dogma of Israel.

Proof which corroborates this interpretation of Israel's Great Confession is found in the fact that when the nation lapsed into idolatry and her inspired prophets endeavored to win her back to God, they emphasized the truth that there is but one God. In all of their utterances concerning the proposition that there is but one God, they never did use their great confession. *If it means what it is usually understood to mean, namely, that God is one in the absolute sense of the term, then it is unthinkable that the prophets never did use it in their fight against idolatry. Therefore, they understood it to refer to God's unity and not to His being One in the absolute sense.*

At the time that Moses gave this great confession he forewarned Israel concerning other Gods as is seen in Deut. 4:35, אַתָּה הָרְאֵתָ לָדַעַת כִּי יְהוָה הוּא הָאֱלֹהִים אֵין עוֹד מִלְּבַדּוֹ: "Thou hast been shown in order that thou mayest know that יְהוָה is the Gods; there is not any beside Him" (Author's Tr. here and in following one.). Again, in Deut. 4:39: וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ כִּי יְהוָה הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת אֵין עוֹד "And thou shalt know this day and shalt lay it to thine heart that יְהוָה is the Gods in the Heavens from above and upon the earth from beneath; there is none other."

The flood tide of idolatry seemed to reach its height in Israel in the days of Isaiah, the prophet, who was a contemporary of Uzziah, Jotham, Ahaz and Hezekiah. In his combating this error he constantly used the arguments based upon the Scriptures quoted in the last paragraph. Thus in Isa. 44:6 כֹּה־אָמַר יְהוָה

מֶלֶךְ־יִשְׂרָאֵל וְגֹאֲלוֹ יְהוָה צְבָאוֹת אֲנִי רִאשׁוֹן וַאֲנִי אַחֲרוֹן וּמִבַּלְעָדַי אֵין אֱלֹהִים: "Thus saith the LORD, the King of Israel, and his Redeemer, the LORD of hosts; I am the first, and I am the last; and besides me there are no gods" (Author's Tr.). Verse 7 וּמִי־כָמוֹנִי יִקְרָא וְיַגִּידֶהָ וְיַעְרְכָהּ לִי מִשּׂוּמִי עַם־עוֹלָם וְאֹתִיּוֹת וַאֲשֶׁר תָּבֹאנָה יַגִּידוּ לָמוֹ: "And who, as I, shall call, and shall declare it, and set it in order for me, since I established the ancient people? and the things that are coming, and that shall come to pass, let them declare." Verse 8 וְאַתֶּם עֵדָי הֲיֵשׁ אֱלוֹהַּ מִבַּלְעָדַי וְאֵין צוּר בַּל־יָדָעְתִּי: "And ye are my witnesses. Is there a God besides me? yea, there is no Rock; I know not any." Again, one sees Isaiah using a similar statement (Isa. 45:5) which, likewise, is based upon Deut. 4:35, 39, namely, אֲנִי יְהוָה וְאֵין עוֹד זוּלָתִי אֵין אֱלֹהִים "I am יְהוָה and there is none else; besides me there are no gods." Isa. 45:6, 7 לְמַעַן יֵדְעוּ מִמִּזְרַח־שֶׁמֶשׁ וּמִמַּעֲרָבָה כִּי־אֶפֶס בִּלְעָדָי אֲנִי יְהוָה וְאֵין עוֹד: יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ עֹשֶׂה שָׁלוֹם וּבוֹרֵא רָע אֲנִי יְהוָה עֹשֶׂה כָּל־אֵלֶּה: "In order that they may know from the rising of the sun and from the West, that there is none beside me; I am יְהוָה and there is none else; forming the light and creating darkness; making peace and creating evil; I am יְהוָה who doeth all these things." Again, in vs. 21, 22 one reads as follows: הַגִּידוּ וְהַגִּישׁוּ אַף יִוָּעֲצוּ יַחְדָּו מִי הִשְׁמִיעַ זֹאת מִקֶּדֶם מֵאָז הִגִּידָהּ הֲלוֹא אֲנִי יְהוָה וְאֵין־עוֹד אֱלֹהִים מִבַּלְעָדַי אֵל־צַדִּיק וּמוֹשִׁיעַ אַיִן זוּלָתִי: פְּנוּ־אֵלַי וְהִוָּשְׁעוּ כָּל־אַפְסֵי־אָרֶץ כִּי אֲנִי־אֵל וְאֵין עוֹד: "Declare and bring forth, yet let them take counsel together; who hath shown this from ancient times? Who hath declared it from old? Is it not I, and there are still no gods beside me: a God righteous and one who delivers; there is not any beside me. Turn unto me and be ye saved, all ye ends of the earth; for I am God and there is none else" (Author's Tr., 45:21, 22). Once more, note the argument in Isa. 64:4 (3). וּמֵעוֹלָם לֹא־שָׁמְעוּ לֹא הֶאֱזִינוּ עַיִן לֹא־רָאָתָה אֱלֹהִים זוּלָתֶךָ יַעֲשֶׂה־לִּמְחַכֵּה־לוֹ: "And from of old, men have not heard nor have they perceived with their ears, and eye hath not seen Gods beside thee, who work for the one waiting for him." As a last quotation from

Isaiah, note Chapter 26:13. יְהוָה אֱלֹהֵינוּ בְּעָלוּנוּ אֲדֹנִים זוּלָתֶךָ לְבַדְּךָ נַזְכִּיר שְׁמֶךָ: "Oh Lord, our Gods, other lords besides thee have had dominion over us, but by thee only will we make mention of thy name" (Author's Tr.).

Hosea, whose ministry preceded that of Isaiah by some thirty-odd years, combated idolatry as did his successors. In Hos. 13:4 one reads וְאָנֹכִי יְהוָה אֱלֹהֶיךָ מֵאֶרֶץ מִצְרָיִם וֵאלֹהִים זוּלָתִי לֹא תֵדָע וּמוֹשִׁיעַ אַיִן בִּלְתִּי: "And I am the Lord thy Gods from the land of Egypt; and you shall not know gods besides me, there is no savior besides me" (Author's Tr.).

From the above quotations it is clear how the prophets met the problem of idolatry and what statements of the Torah they used to teach the lesson that there is but one true and living God. Since they nowhere used the language of the Great Confession in their hard fight for monotheism (the teaching that there is but one God), it is quite evident that they, *who were guided and aided by the Lord, and to whom the Word of the Lord came, understood that it had no bearing on the issue.* The prophets knew how to use the Word of God, as one sees from many illustrations which appear in their writings. Hence one must conclude that a forced meaning has been placed upon it, and that evidently the plain and obvious meaning of the words conveys the correct teaching, which is, as stated above, that the Divine Personalities revealed to Israel at Sinai constitute a Unity though a Plurality.

Another group of facts supports the conclusions to which one comes concerning the proposition that an erroneous interpretation has been forced upon this Great Confession. One of these facts is that יָחִיד is used which primarily, as an adverb, means "only, altogether, surely" in numerous passages where everything is excluded, except the point at issue. Likewise, רַק is a synonym of יָחִיד. Another word which commonly was used to emphasize the idea of one to the exclusion of all others is that of בִּלְתִּי. An excellent illustration of this usage is found in Ex. 22:20 (19) זֹבֵחַ לָאֱלֹהִים יָחֳרָם בִּלְתִּי לַיהוָה לְבַדּוֹ: "He that sacrificeth unto any gods save unto יְהוָה only shall be utterly destroyed." אַךְ also is used with this same significance. These words just

mentioned, are the usual ones to emphasize the idea that there is but one of the persons or things mentioned; hence one arrives at the conclusion that had Moses meant to teach by the Great Confession the doctrine that there is but one Divine Personality, he would have expressed himself differently and would have used one of the regular words, in its proper construction, that excludes from consideration all others except the true God whose existence and nature he proclaimed. Since he did not choose such a restrictive word, evidently he was not affirming God's oneness in the absolute sense.

II. Unity Seen in the Expression "In Our Image"

This unity is again seen in the quotation, already used, from Gen. 1:26 where it is said, "Let us make man in our image, after our likeness." In the words "image" and "likeness" is reflected the same unity, which words are in the singular number, since the speaker and the one spoken to are of the same image and likeness. These words could not truthfully be spoken to a being inferior to or less than God, the speaker.

III. Unity Seen In Expression אֵל אֱלֹהִים

From another angle the unity of the plurality of Divine Personalities may be seen in Gen. 33:20. Here appears a record of Jacob's erecting an altar at Bethel after his sojourn in Syria, which is stated in the following words: וַיַּצֶּב־שָׁם מִזְבֵּחַ וַיִּקְרָא־לוֹ אֵל אֱלֹהֵי יִשְׂרָאֵל: "And he erected there an altar, and called it El-Elohe-Israel." אֵל is in the singular number and means God, the Mighty One; אֱלֹהֵי is in the plural number, as noted above; hence the combination of the words, אֵל אֱלֹהֵי יִשְׂרָאֵל affirms the unity and the plurality of God at the same time. Again, the unity of the plurality of God is seen in the Second Commandment (Ex. 20:5). כִּי אָנֹכִי יְהוָה אֱלֹהֶיךָ אֵל קַנָּא פֹקֵד עֲוֹן אָבֹת עַל־בָּנִים עַל־שִׁלֵּשִׁים וְעַל־רִבֵּעִים לְשֹׂנְאָי: "For I am יְהוָה thy Gods, אֵל קַנָּא a jealous God, visiting the iniquity of fathers upon sons, unto the third and fourth generation of them that hate Me" (Author's Tr.).

In one word אֱלֹהֶיךָ, thy Gods, the Lord speaks of His plurality and at the same time of His unity in His use of the word אֵל. The plurality and the unity of God's nature again is seen in a won-

derful statement made by the Israelites who settled on the East side of the Jordan and who were upbraided by their kinsmen on the West side for having set up a memorial altar, in the following quotation (Josh. 22:22): אֵל אֱלֹהִים יְהוָה אֵל אֱלֹהִים יְהוָה הוּא יֹדֵעַ וְיִשְׂרָאֵל הוּא יֵדָע אִם־בְּמֶרֶד וְאִם־בְּמַעַל בַּיהוָה "God, Gods, the Lord, God, Gods, the Lord, He knoweth, and Israel he shall know; if it be in rebellion, or in treachery against the Lord" (Author's Lit. Tr.). The word אֵל declares God's unity, but אֱלֹהִים, which is in apposition with it, affirms the plurality of the Divine Being, while יְהוָה identifies this unity of Divine Personalities as the Covenant God of Israel (Ex. 6:2, 3). In the "Ten Commandments" God says כִּי אָנֹכִי יְהוָה אֱלֹהֶיךָ אֵל קַנָּא "For I am the Lord thy Gods, a jealous God." Here the plural and singular forms appear, the former emphasizing the plurality of Divine Personalities while the latter predicates their unity.

IV. Unity Seen In the Use of a Singular Verb With a Plural Noun

Another fact corroborating the unity of Divine Personalities is the use in the Hebrew of the singular verb with the plural noun אֱלֹהִים. Examples of this usage are seen throughout the entire Tenach. For many illustrations, however, see Gen. 1. בְּרֵאשִׁית בָּרָא אֱלֹהִים "In the beginning created Gods." This quotation serves sufficiently to make the point clear.

Conclusion

The question doubtless has arisen in the mind of the reader: Why, if Israel's confession is to be correctly translated, "Hear, O Israel, the Lord our Gods is the Lord a unity," has Israel throughout the centuries understood it to mean that God is one in the absolute sense instead of a compound unity?

Prior to the days of Moses Maimonides, the unity of God was expressed by אֶחָד which, as has been proved beyond a doubt, has as its primary meaning that of a compound unity. Maimonides, who drafted the thirteen articles of faith, in the second one sets forth the unity of God, using the word יָחִיד which in the Tenach is never used to express God's unity. This word occurs

in twelve passages which the reader may examine for himself, which investigation will prove conclusively that it carries the idea of absolute oneness (Gen. 22:2, 12, 16; Amos 8:10; Jer. 6:26; Zech. 12:10; Prov. 4:3; Judg. 11:34; Psa. 22:20(21), 35:17; 25:16; and 68:6(7). From these facts it is evident that a new idea was injected into this confession by substituting יָחִיד which in every passage carries the primary idea of oneness in the absolute sense for אֶחָד which primarily means a compound unity. Hence from the days of Maimonides on, an interpretation different from the ancient one was placed upon this most important passage. In the language of Jeremiah let the writer plead with every Hebrew reader, "Thus saith the Lord, Stand ye in the ways and see, and ask for the old paths, where is the good way; and walk therein, and ye shall find rest for your souls" (Jer. 6:16). כֹּה אָמַר יְהוָה עִמְדוּ עַל־דְּרָכִים וּרְאוּ וְשַׁאֲלוּ לִנְתִבוֹת עוֹלָם אֵיזֶה דֶּרֶךְ הַטּוֹב וּלְכוּ־בָהּ וּמְצָאוּ מַרְגּוֹעַ לְנַפְשְׁכֶם וַיֹּאמְרוּ לֹא נֵלֵךְ: Therefore let Israel now return to the original meaning of her Great Confession: "Hear, O Israel! the Lord Our Gods, is the Lord a Unity."

Some people have had difficulty concerning the doctrine of the plurality and unity of the divine Personalities. The great theologian, Dr. Theodore Christlieb, stated the problem tersely in the following words:

"The objections stirred by these might have been avoided by anticipation, had a firm hold been taken from the first of the truth indicated by the Hebrew form of the divine name ELOHIM (as will be more fully shown presently), that in God unity and plurality consist as correlatives which mutually require one another; that, as we have already indicated, it is the essential characteristic of the true doctrine of the divine nature, in contradistinction to Polytheism on the one hand, and an abstract Monotheism on the other, that both elements of true Being, unicity and multiplicity, do in God meet and interpenetrate one another in a perfectly unique and transcendental way."

Chapter V

THE TRINITY OF THE DIVINE PERSONALITIES

HAVING seen in the preceding chapter that, though there is a plurality of Divine Personalities, they are one in nature and essence, dear reader, continue this investigation to ascertain, if possible, how many persons are mentioned in the Tenach.

I. The Spirit of God

In Gen. 1:1, 2 appear the words אֱלֹהִים and וְרוּחַ אֱלֹהִים. The first word refers to a plurality of Divine Persons, and the second expression singles out one of these and states the special work which He did. In Job 26:13 appears the following statement: בְּרוּחוֹ שָׁמַיִם שִׁפְרָה "By His Spirit the heavens are garnished." In this passage the personality of the Spirit is clearly seen. The Spirit of God is not an influence emanating from God as heat goes forth from fire, or coldness from ice; but was one of the Divine Personalities active in creation. In Psa. 51:11(13) David in his pleading for mercy and restoration to God's favor prayed, וְרוּחַ קָדְשְׁךָ אַל־תִּקַּח מִמֶּנִּי: "And take not Thy Holy Spirit from me." The Holy Spirit was dwelling in his heart "To revive the spirit of the humble and to revive the heart of the contrite" (Isa. 57:15). Once more, the personality of the Spirit may be seen in Isa. 11:1, 2, which is a passage concerning the מָשִׁיחַ Messiah. וְיָצָא חֹטֶר מִגֵּזַע יִשָׁי וְנֵצֶר מִשָּׁרָשָׁיו יִפְרֶה: וְנָחָה עָלָיו רוּחַ יְהוָה רוּחַ חָכְמָה וּבִינָה רוּחַ עֵצָה וּגְבוּרָה רוּחַ דַּעַת וְיִרְאַת יְהוָה: "And there shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit, and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord." Here the prophet speaks of the Spirit of the Lord in terms of that which He does for and through the Messiah. Since to the Spirit are ascribed the very elements of personality—wisdom, understanding, counsel, might, knowledge and fear—the only conclusion to which one can reasonably come is that the Spirit mentioned here is the Spirit of God, a Divine Personality. That the Spirit is God, hence omniscient

and omnipresent is clearly set forth in Psa. 139:7, אָנָה אֵלֵךְ מֵרוּחֶךָ, וְאָנָה מִפָּנֶיךָ אֶבְרָח: "Whither shall I go from thy Spirit? or whither shall I flee from thy presence."

II. The Son of God

Another one of these Divine Beings is addressed as "my son" by the Lord God of Israel. In Psa. 2 the writer, David, in order to support the prediction that God will enthrone King Messiah upon His holy hill of Zion, quoted a decree which the God of Israel spoke to one whom He addressed as His son, which decree is as follows: אֲסַפְּרָה אֶל־חֹק יְהוָה אָמַר אֵלַי בְּנִי אַתָּה אֲנִי הַיּוֹם יְלִדְתִּיךָ: שְׁאַל מִמֶּנִּי וְאֶתְּנָה גוֹיִם נַחֲלָתֶךָ וַאֲחֻזָּתְךָ אַפְסֵי־אָרֶץ: תְּרֹעֵם בְּשֵׁבֶט בַּרְזֶל כְּכְלִי יוֹצֵר תְּנַפְּצֵם: "The Lord said unto me, Thou art my son; this day have I begotten thee. Ask of me, and I will give *thee* the nations for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Hence this language was addressed not to an angel, but to the Son of God.

According to parallel passages the reign of Messiah is to be one of universal righteousness, justice, and peace (see Isa. 11 and parallel passages). Since He whom God calls "my Son" will administer such a universal righteous reign, it is evident that He is not an ordinary man who is a faithful servant of God, for no man (even though he be a son of God in the sense of his being a faithful servant of God), regardless of his qualifications intellectually, morally and spiritually, can administer a kingdom in which absolute righteousness and justice is dealt out to everyone. The truthfulness of this statement is borne out by the stubborn facts of history. Therefore this One whom God terms "my Son" is THE SON OF GOD in a unique and peculiar sense, the Son of God par excellence. This conclusion is corroborated by other statements of this Psalm and parallel passages. As will be seen in Chapter XII, in the "end time" there will be a confederacy or a United States of the nations. The peoples of the world will oppose the worship of the God of the Hebrews and the Messiah of the Christians. The governments of the

world will use all of their resources in order to enforce a resolution, which shall be adopted by a world congress, to blot out both Judaism and Christianity from the globe. Since man is "incurably religious" he will have a ready substitute to take their place which, doubtless, will be the worship of man, the beginnings of which spiritually-minded Bible students for a number of years have seen slowly but surely developing. The world consolidated politically and economically, headed up into one mighty, colossal organization and entrenched in its position by modern science and "a knowledge, falsely so-called" together with a philosophy and religion made to order, constitutes a most formidable antagonist to Him whom God calls "my Son."

In addition to the outward, visible organization of world power, from other portions of the Tenach one learns that there is a supernatural world of evil, malignant spirits under the leadership of Satan, who inspires and instigates all opposition against God and the people of God. The truthfulness of this position is seen in the contest which Moses, the great law-giver, had with the magicians of Egypt (Ex. 7-13). These magicians actually at first duplicated the miracles of Moses, not by sleight-of-hand tricks, nor wisdom, but by Satanic power. For instance, their rods became serpents just as really as Moses' rod became a serpent. Again, in answer to Daniel's prayer an angel was dispatched by the Lord to him, who was delayed twenty-one days by "the prince of the kingdom of Persia," and was not permitted to continue his journey until Michael, one of the chief princes, came to his rescue (Dan. 10). From Psa. 106:34-38 one sees that all idolatry, which is in opposition to the worship of the true God, is inspired by demons. Again, from Isa. 24:21 it is evident that there is a host of evil spirits who are opposed to God: "And it shall come to pass in that day, that the Lord will punish the hosts of the high ones on high, and the kings of the earth upon the earth." The leader of this host is undoubtedly "the anointed cherub" who was cast out of the presence of God, who is a most bitter enemy of God, and who raises up opposition to Him on every occasion.

The combined forces of Satan and his innumerable hosts of servile spirits, uniting with the forces and resources of the world

confederacy, constitute the most amazing array of power against God with which no human being can possibly, under any conditions, cope successfully. Only the Omnipotent God can handle such a situation. Hence since he whom God calls "my son," at whose right hand the Eternal God goes forth (Psa. 110:5-7), does successfully overthrow and demolish such titanic opposition, he is none other than one of the divine persons referred to by אֱלֹהִים "Gods."*

In this connection the question arises "If the one referred to by the expression 'my Son' is God, why is He called God's Son?" This is indeed an intelligible question. The mention of "Son" suggests the correlative term "Father." Humanly speaking, a father is older than his son, but, as seen from the preceding argument, THE SON OF GOD is one of the Divine Personalities; hence the Son co-existed with the Father from all eternity (Mic. 5:2). This fact being true, in what sense is He a Son? The only interpretation, which to the writer appears to harmonize with all of the data and which does not conflict with any Scriptural teaching, is that the terms "Father" and "Son" are used, not to express the relationship existing between these two Divine Persons in the beginning, but are terms, adapted to man's understanding, to express the relationship existing between them from the time of the fulfillment and onward of the promise, "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace." Therefore Isaiah, in this passage, looking forward toward the future said that the Eternal God would come to earth and be born in the form of a child. His birth is not according to natural generation, but, according to Isa. 7:14, "Behold the virgin

* In this connection it is well to consider a counter interpretation which is frequently placed upon this passage, namely, that the one addressed "Thou art my son" is any faithful servant of God. In reply to this position it is sufficient to note the fact that if the expression "my son" means any and all of the righteous servants of God, then there will be many sons who will have universal sway over the world. This conclusion, however, is contrary to the teaching, not only of Psa. 2, but of all of the Tenach. In verse 6, the expression "my king" refers to one, and it is to him that universal, absolute authority is given. There can be but one absolute monarch at any one time; therefore the interpretation under investigation conflicts with the teaching of the passage. Hence it is incorrect.

shall conceive and shall bear a son and shall call his name *Immanuel,"* it is supernatural. All men have natural fathers and mothers, but the Everlasting God in being born of the virgin does not have an earthly father but is begotten by the miraculous power of one of these Divine Eternal Persons; hence strictly speaking, He, the GOD-MAN, is the Son of God. The inspired writer in Prov. 30:4 had this same GOD-MAN in view when he asked the following question: מַה־שְּׁמוֹ וּמַה־שֵּׁם־בְּנוֹ כִּי תֵדָע: "What is his name, and what is his son's name, if thou knowest?"

III. THE ANGEL OF THE LORD

In Gen. 16, there appears an account of the appearance of מַלְאַךְ יְהוָה "the angel of the Lord" to Hagar, the handmaid of Sarah, when she had been driven away by her mistress. In verse 7 this Divine Person is called מַלְאַךְ יְהוָה "angel of the Lord"; but in verse 13 Moses makes the following statement: "And she called the name of the Lord that spake unto her, THOU ART A GOD THAT SEETH: for she said, Have I even here looked after him that seeth me?" Moses here says that Hagar called the Name of the Lord Who spoke with her "Thou art a God that seeth." It is clear from what Moses says that this angel of the Lord was none other than one of the Divine Beings. Again, in the eighteenth chapter one reads of another marvelous appearance of God. In verse 1 the statement is made, וַיֵּרָא אֵלָיו יְהוָה בְּאֵלֹנֵי מַמְרֵא "and the Lord appeared unto him (Abraham) by the oaks of Mamre"; in verse 2 one reads, "three men stood over against him." Abraham immediately ran from the tent door to meet them and addressed them as אֲדֹנָי "Lord." This term, as is known to all Hebrew scholars, is one of the Divine Names. After the usual oriental hospitality had been extended to the visitors, the Lord יְהוָה said, "I will certainly return unto thee when the season cometh round; and, lo, Sarah thy wife shall have a son." Sarah in unbelief laughed at the idea, because of which conduct the Lord said unto Abraham, "Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, who am old? Is anything too hard for the Lord יְהוָה? At the set time I will return unto thee, when the season cometh round, and Sarah shall have a son." From this quotation it is quite clear

that the speaker was the Lord יְהוָה who promised to return a year hence and to grant to Abraham and Sarah a son. וַיֹּאמֶר יְהוָה אֶל־אַבְרָהָם לָמָּה זֶּה צָחֲקָה שָׂרָה "And the Lord said unto Abraham, Wherefore did Sarah laugh?" Furthermore, He asked the question concerning Himself, "Is anything too hard for יְהוָה the Lord?"

In the last verse of the chapter appears the statement, "And the Lord יְהוָה went his way, as soon as he had left off communing with Abraham." From these facts is drawn the irresistible conclusion that one of these supernatural individuals who appeared in human form on this occasion was one of the self-existing Divine Personalities, one of the אֱלֹהִים "Gods."

The fact of the appearance of one of the Divine Personalities for the purpose of communicating with Abraham His friend, shows the possibility of His assuming human form whenever the occasion arises. Again, in Ex. 3 the Angel of יְהוָה "the Lord" appears to Moses in the wilderness in the burning bush. In verse 2 He is called מַלְאַךְ יְהוָה "the Angel of the Lord," but in verse 4 this statement occurs: "And when the Lord יְהוָה saw that he turned aside to see, אֱלֹהִים (God) called unto him out of the midst of the bush and said, 'Moses, Moses.'" In verse 2 the One appearing to Moses is called מַלְאַךְ יְהוָה "Angel of the Lord," but in the latter statement He is called both יְהוָה "Lord" and אֱלֹהִים "God." This identification of the Angel of the Lord with the יְהוָה "Lord" and אֱלֹהִים "God" is confirmed by the fact that this Angel of the Lord in speaking of His appearance to Moses said, "that they may believe that יְהוָה Lord, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee" (Ex. 4:5).

In Mal. 3:1, 2: "Behold, I send my messenger, and he shall prepare the way before me: and הָאָדוֹן the Lord, whom ye seek, will suddenly come to his temple; and the messenger of the covenant, whom ye desire, behold, he cometh, saith the Lord of Hosts." The prophet, in the first place, predicts that the messenger of the Lord shall precede Him and prepare the way for Him; and, secondly, that He, הָאָדוֹן the Lord, will suddenly

come to His temple. The messenger who goes before the face of the Lord and prepares His way is undoubtedly Elijah the prophet who is mentioned in the last two verses of Malachi's prophecy. When Elijah prepares the way, the Lord comes suddenly to His temple. As to who is referred to by הָאָדוֹן *"Lord,"* there is no doubt that he is speaking of one of the Divine Persons; but who is meant by the expression מַלְאַךְ הַבְּרִית "Angel of the Covenant?" If the law of Hebrew parallelism obtains here, the answer is plain, namely, that the names "Lord" and "Angel of the Covenant" refer to the same personality. The flow of thought points definitely and positively to the conclusion that such is the case; hence only one individual is here spoken of. From the facts which have been learned from the passages in which the מַלְאַךְ יְהוָה "angel of the Lord" occurs, there is but one conclusion to be drawn, namely, that this "angel of the Lord" is one of the Divine Persons.

IV. The Lord God

Throughout the Tenach appear the words אֲדֹנָי יְהוָה which, from the context in which they appear, refer also to one of these Divine Persons. Furthermore, one of these Personalities is sometimes addressed as הָאָדוֹן "the Lord."

V. The Trinity of Divine Personalities

Thus far one has seen that the following names, *the Lord, the Lord God, Spirit of God, Son of God,* and *the Angel of the Lord* are applied to one or more of these Divine Personalities. With these facts in mind the reader may advance a step by investigating Isa. 48:12-16. שְׁמַע אֵלַי יַעֲקֹב וְיִשְׂרָאֵל מְקֹרָאִי אֲנִי־הוּא אֲנִי רִאשׁוֹן אַף אֲנִי אַחֲרוֹן׃אַךְ־יָדִי יָסְדָה אֶרֶץ וִימִינִי טִפְּחָה שָׁמָיִם קֹרֵא אֲנִי אֲלֵיהֶם יַעַמְדוּ יַחְדָּו׃הִקָּבְצוּ כֻלְּכֶם וּשְׁמָעוּ מִי בָהֶם הִגִּיד אֶת־אֵלֶּה יְהוָה אֲהֵבוֹ יַעֲשֶׂה חֶפְצוֹ בְּבָבֶל וּזְרֹעוֹ כַּשְׂדִּים׃ אֲנִי אֲנִי דִּבַּרְתִּי אַף־קְרָאתִיו הֲבִאֹתִיו וְהִצְלִיחַ דַּרְכּוֹ׃קִרְבוּ אֵלַי שִׁמְעוּ־זֹאת לֹא מֵרֹאשׁ בַּסֵּתֶר דִּבַּרְתִּי מֵעֵת הֱיוֹתָהּ שָׁם אָנִי וְעַתָּה אֲדֹנָי יֱהוִה שְׁלָחַנִי וְרוּחוֹ׃ "Hearken unto me, O Jacob, and Israel my called: I am he; I am the first, I also am the last. Yea, my hand hath laid the foundation of the earth, and my right hand hath spread out the heavens:

when I call unto them, they stand up together. Assemble yourselves, all ye, and hear: who among them hath declared these things? He whom the Lord loveth shall perform his pleasure on Babylon, and his arm *shall be on* the Chaldeans. I, even I, have spoken; yea, I have called him; I have brought him, and he shall make his way prosperous. Come ye near unto me, hear ye this; from the beginning I have not spoken in secret; from the time that it was, there am I: and now the Lord God hath sent me, and his Spirit." Here are three Divine Beings: אֲדֹנָי יֱהוִה "the Lord God"; שְׁלָחַנִי (sent) "Me" (the speaker Who has created the universe); and רוּחוֹ: "His Spirit." As to the divine nature of the first one mentioned there can be no doubt. The speaker refers to Himself as "Me" since the Lord God hath sent Him. "Me" is attached to the verb of which "the Lord God" is the subject, and as has already been seen, the context shows that He (the speaker) created the world; hence He is God, since other passages ascribe the creation of the world to God. The third one is the Spirit of God, and, as seen above, possesses all the char-characteristics of God; hence is the third of the Divine Beings.

The three Divine Persons forming the Trinity again appear in Isa. 63:8-10. וַיֹּאמֶר אַךְ־עַמִּי הֵמָּה בָנִים לֹא יְשַׁקְּרוּ וַיְהִי לָהֶם לְמוֹשִׁיעַ: בְּכָל־צָרָתָם לֹא צָר וּמַלְאַךְ פָּנָיו הוֹשִׁיעָם בְּאַהֲבָתוֹ וּבְחֶמְלָתוֹ הוּא גְאָלָם וַיְנַטְּלֵם וַיְנַשְּׂאֵם כָּל־יְמֵי עוֹלָם: וְהֵמָּה מָרוּ וְעִצְּבוּ אֶת־רוּחַ קָדְשׁוֹ וַיֵּהָפֵךְ לָהֶם לְאוֹיֵב הוּא נִלְחַם־בָּם: "For he said, Surely, they are my people, children that will not deal falsely: so he was their Savior. In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old. But they rebelled, and grieved his holy Spirit: therefore he was turned to be their enemy, *and* himself fought against them." In verse 8 the prophet refers to what the Lord God said concerning Israel's being His people. In verse 9 he states that "the angel of His presence saved them." As seen in the preceding section, the angel of the Lord is one of the Divine Personalities. In Ex. 23: 20, 21 appears the angel who was to go before Israel in the journey to the promised land. This angel is none other than "the angel of the Lord," for, said God, "My Name is in Him."

To proclaim the Name of God is to set forth God's wonderful character (Ex. 34:6, 7). Hence when God said that His Name was in this angel He was simply declaring that the angel was not an ordinary created being, but one of the Divine Personalities. In referring to this same Divine Person God said, "My presence shall go with thee and I will give thee rest. And he said unto Him, if Thy presence go not with me, carry us not up hence" (Ex. 33:14, 15). Therefore the angel of His Presence in the passage which is under consideration is one of these Divine Persons. In verse 10 the prophet said that Israel "rebelled, and grieved His Holy Spirit," Who, as seen above, is a Divine Person; hence this passage likewise teaches that there are three Divine Persons Who constitute *a Unity*.

The doctrine of the Trinity is not, therefore, a doctrine which the Christians have imagined and formulated but is the clear teaching of the Tenach. Not only do the Jewish Scriptures teach the doctrine of the Trinity, but a thoughtful consideration of the second article of the "Thirteen Principles of the Faith" to which Judaism subscribes shows that the unity of God is not an ordinary unity, for it states that "The Creator, blessed be His Name, is a Unity, and that there is no unity in any manner like unto His, and that He alone is our God, Who was, is, and will be." The word "Unity" in this article of faith does not affirm oneness in the absolute sense, i. e., a oneness to the exclusion of all others, but it connotes a compound unity for it is different from unity in the absolute sense, since there are millions of illustrations of unity in the absolute sense.

Furthermore, Zohar, in commenting on Deut. 6:4, says, "Hear, oh Israel, Jehovah our God, Jehovah is One," saying, "Why is there need of mentioning the Name of God three times in this verse?" Then follows the answer, "The first Jehovah is the Father of all; the second is the Stem of Jesse, the Messiah, Who is to come from the family of Jesse through David; and the third One is the Way, Who is the Lord (meaning the Holy Spirit, Who shows us the way, as pointed out before), and these three are One." Likewise, Mr. Claude Montefiore, an eminent Hebrew, says, "I am well aware that in the purest and most philosophical presentation of the Christian doctrine of *Trinity* no infraction of the Divine Unity is intended. It will be needful for the Jewish theologians to consider anew the interpretation of the *Trinity*."

PART TWO

Chapters 6-20

THE HUMANITY OF THE GOD OF ISRAEL, OR ONE OF THE DIVINE PERSONALITIES ASSUMING HUMAN FORM

Prophecies of God's Coming to Earth

Prophecies of Messiah's Appearing

The Time of Messiah's Appearing

Outline of Messiah's Career

Purpose of Messiah's Coming

Chapter VI

PROPHECIES OF GOD'S COMING TO EARTH

I. Early Appearances of the Lord on Earth

HAVING seen in the preceding chapters that there is a plurality of Divine Personalities, but that they constitute a divine unity consisting of three personalities, the reader is now requested to advance a step further in this investigation to consider the predictions concerning one of these Divine Persons who is to assume human form in order to bless mankind. An excellent approach to this phase of the subject is the record of the appearance of מַלְאַךְ־יְהוָה "the angel of the Lord," of which occurrence appears the record in Ex. 3:1-4:17. In 3:2 Moses said, "And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed." It is apparent to all that this fire was not ordinary fire but was a manifestation of supernatural power and glory. Being attracted by this unusual phenomenon, Moses turned aside to investigate the same. As he approached the bush, אֱלֹהִים "God called unto him out of the midst of the bush," to which call Moses responded, "Here am I." He who is called the "angel of the Lord" in verse 2 is called יְהוָה "the Lord" and אֱלֹהִים "God" in verse 4. Having instructed Moses to remove his shoes, this angel of the Lord said to Moses, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." The continuity of thought demands that one understand that the "angel of the Lord" is the God of Abraham, Isaac and Jacob. Continuing this conversation, according to verse 13, Moses asked the Lord or Angel of the Lord, if the children of Israel should ask concerning who commissioned him and what is God's Name, what reply should he make to them? To the first question God said to tell them "I AM hath sent me unto you." To the second question He said, "I AM that I AM." Giving him further instructions as to what he should say, God said, according to verse 15, that Moses should tell them,

יְהוָה אֱלֹהֵי אֲבֹתֵיכֶם אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב שְׁלָחַנִי אֵלֵיכֶם זֶה־שְּׁמִי לְעֹלָם וְזֶה זִכְרִי לְדֹר דֹּר: "The Lord, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations." With all of this data in hand there can be no doubt in the mind of any that this appearance of the angel in the bush amid the supernatural flames was an appearance of one of the Divine Personalities who claimed that he is the one whom Abraham, Isaac and Jacob worshipped.

II. Appearance of Divine Presence At the Exodus

When Moses delivered Israel from Egyptian bondage, "The Lord went before them by day in a pillar of cloud, to lead them the way, and by night in a pillar of fire, to give them light" (Ex. 13:21). These pillars of cloud and of fire are again visible manifestations of the Divine Presence with Israel. This fact becomes more apparent from the language of Ex. 14:19, "And the angel of God, who went before the camp of Israel, removed and went behind them; and the pillar of cloud removed from before them, and stood behind them." This same "angel of the Lord" in verse 24 is called the Lord Himself: "And it came to pass in the morning watch, that יְהוָה the Lord looked forth upon the host of the Egyptians through the pillar of fire and of cloud, and discomfited the host of the Egyptians."

This "angel of the Lord" who appeared both in the burning bush and at the exodus from Egypt is called by Isaiah the Prophet "the angel of His presence" מַלְאַךְ פָּנָיו in Isa. 63:9. "In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old." This verse without doubt summarizes God's dealings with Israel from the time of the deliverance from Egyptian bondage onward. These facts being true, "the angel of his פָּנָיו presence" is the Lord Himself. Why, one may ask, is this one called "the angel of his presence" (or, "of his faces")? There can be but one reasonable, plausible answer, namely, he is thus called because "He is the only face or personal manifestation of God which man"

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had ever seen up to that time. Furthermore, since it is in the face that character—the real person—is reflected, and since this "Angel of the Lord" is, as seen above, the Lord Himself, He is in a figure called "the face of the Lord."

III. Appearance of Divine Presence at Mt. Sinai

On another occasion the Lord revealed Himself in a thick cloud of smoke and flames of fire when He descended to the heights of Mount Sinai in order to give the "ten words." From the mountain height thunder pealed, lightning flashed, and there sounded forth the voice of a great trumpet waxing louder and louder. וְהַר סִינַי עָשַׁן כֻּלּוֹ מִפְּנֵי אֲשֶׁר יָרַד עָלָיו יְהוָה בָּאֵשׁ וַיַּעַל עֲשָׁנוֹ כְּעֲשַׁן הַכִּבְשָׁן וַיֶּחֱרַד כָּל־הָהָר מְאֹד: וַיְהִי קוֹל הַשֹּׁפָר הוֹלֵךְ וְחָזֵק מְאֹד מֹשֶׁה יְדַבֵּר וְהָאֱלֹהִים יַעֲנֶנּוּ בְקוֹל: "And mount Sinai, the whole of it, smoked, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet waxed louder and louder, Moses spake, and God answered him by a voice" (Ex. 19:18, 19). Now, after Moses returned to the people from his interview with God on the mountain, the Lord spake the "ten words" as is recorded in Ex. 20:1-17. To confirm further the thought that God was in the midst of the cloud which descended upon Mount Sinai and from it spoke the "ten words," note the statement of Moses in Deut. 5:22(19). אֶת־הַדְּבָרִים הָאֵלֶּה דִּבֶּר יְהוָה אֶל־כָּל־קְהַלְכֶם בָּהָר מִתּוֹךְ הָאֵשׁ הֶעָנָן וְהָעֲרָפֶל קוֹל גָּדוֹל וְלֹא יָסָף וַיִּכְתְּבֵם עַל־שְׁנֵי לֻחֹת אֲבָנִים וַיִּתְּנֵם אֵלָי: "These words (the "ten words") the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them upon two tables of stone, and gave them unto me." It was necessary for God to hide His real presence from mortal eyes lest man should die, as is stated in Deut. 5:23-27.

IV. Appearance of Divine Presence in the Tabernacle

Another instance of God's veiling Himself with His glory occurred when Moses had set up the tabernacle at Sinai. וַיְכַס הֶעָנָן אֶת־אֹהֶל מוֹעֵד וּכְבוֹד יְהוָה מָלֵא אֶת־הַמִּשְׁכָּן: וְלֹא־יָכֹל

מֹשֶׁה לָבוֹא אֶל־אֹהֶל מוֹעֵד כִּי־שָׁכַן עָלָיו הֶעָנָן וּכְבוֹד יְהוָה מָלֵא אֶת־הַמִּשְׁכָּן: "Then the cloud covered the tent of meeting, and the glory of the Lord filled the tabernacle. And Moses was not able to enter into the tent of meeting, because the cloud abode thereon, and the glory of the Lord filled the tabernacle" (Ex. 40: 34, 35). Thus in the tabernacle appeared the visible manifestation of the Presence of God which is called "the glory of the Lord." That the God of Israel was in the midst of this glory is certain from Lev. 1:1: וַיִּקְרָא אֶל־מֹשֶׁה וַיְדַבֵּר יְהוָה אֵלָיו מֵאֹהֶל מוֹעֵד "And the Lord called unto Moses, and spake unto him out of the tent of meeting . . ." This same outward manifestation of God's Presence is seen at the dedication of Solomon's temple, according to I Kgs. 8:10, 11: וַיְהִי בְּצֵאת הַכֹּהֲנִים מִן־הַקֹּדֶשׁ וְהֶעָנָן מָלֵא אֶת־בֵּית יְהוָה: וְלֹא־יָכְלוּ הַכֹּהֲנִים לַעֲמֹד לְשָׁרֵת מִפְּנֵי הֶעָנָן כִּי־מָלֵא כְבוֹד־יְהוָה אֶת־בֵּית יְהוָה: "And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord, so that the priests could not stand to minister by reason of the cloud; for the glory of the Lord filled the house of the Lord."

V. Appearance of Divine Presence in the Temple

This divine manifestation of God's presence in the temple remained throughout the days of the monarchy until the Babylonian captivity, at which time, according to Ezekiel, Chapters 9-11, "the glory of the God of Israel" reluctantly left the holy place to tarry a-while over the threshold of the temple; then over the court; next over the doomed city, and finally it departed to the mount of Olives, east of Jerusalem, from which eventually it left the nation. Israel's great abominations were the occasion of God's leaving the temple as is seen in Ezek. 8:6; וַיֹּאמֶר אֵלַי בֶּן־אָדָם הֲרֹאֶה אַתָּה מָה־הֵם עֹשִׂים תּוֹעֵבוֹת גְּדֹלוֹת אֲשֶׁר בֵּית־יִשְׂרָאֵל עֹשִׂים פֹּה לְרָחֳקָה מֵעַל מִקְדָּשִׁי: "And he said unto me, Son of man, seest thou what they do? even the great abominations that the house of Israel do commit here, that I should go far off from my sanctuary?" . . .

After the return from Babylonian captivity and after Zerubbabel had completed the second temple there is no mention of the

Presence of the glory of God. Israel's house was left desolate. Her sin had separated between her and her God. Though He allowed them to remain in the land, God was not in their midst as in former days. "According to Jewish historians themselves there were five things present in the first temple which were lacking in the second: (1) the ark and its contents; (2) the holy fire which descended from heaven to consume the sacrifices in token of God's acceptance; (3) the Urim and Thummin; (4) the spirit of prophecy; (5) the *Shekhina glory*. As a matter of fact, we know from Jewish as well as from heathen writers that the Holy of Holies in the second temple through the nearly five centuries of its existence was a vacuum—an empty place—waiting for God to come and take manifest possession of it." Finally, in the year 70 of the common era this second temple was destroyed and the nation was scattered to the four corners of the earth and it remains scattered to the present day. Thus God and His outward manifestation is not with Israel. This long period of dispersion and of being without God has been Israel's long, dark, dreary night which, in the Providence of God, shall be turned into day in the future. Let each reader hope and pray that that day may speedily come.

VII. Future Appearances of the Divine Presence on the Earth

There appear in the prophetic word numerous promises of the appearance of the glory of God upon this earth again in the midst of Israel. Among these promises is the glorious one in Isa. 40: 3-5: קוֹל קוֹרֵא בַּמִּדְבָּר פַּנּוּ דֶרֶךְ יְהוָה יַשְּׁרוּ בָּעֲרָבָה מְסִלָּה לֵאלֹהֵינוּ: כָּל־גַּיְא יִנָּשֵׂא וְכָל־הַר וְגִבְעָה יִשְׁפָּלוּ וְהָיָה הֶעָקֹב לְמִישׁוֹר וְהָרְכָסִים לְבִקְעָה: וְנִגְלָה כְּבוֹד יְהוָה וְרָאוּ כָל־בָּשָׂר יַחְדָּו כִּי פִי יְהוָה דִּבֵּר: "The voice of one that crieth, Prepare ye in the wilderness the way of the Lord; make level in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the uneven shall be made level, and the rough places a plain: and the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it." In verses 9-11 below, the prophet with his gaze steadfastly upon the future sees a messenger approach-

ing, a messenger of good tidings for Zion, and shouts to him: עַל הַר־גָּבֹהַ עֲלִי־לָךְ מְבַשֶּׂרֶת צִיּוֹן הָרִימִי בַכֹּחַ קוֹלֵךְ מְבַשֶּׂרֶת יְרוּשָׁלִַם הָרִימִי אַל־תִּירָאִי אִמְרִי לְעָרֵי יְהוּדָה הִנֵּה אֱלֹהֵיכֶם: הִנֵּה אֲדֹנָי יֱהוִה בְּחָזָק יָבוֹא וּזְרֹעוֹ מֹשְׁלָה לוֹ הִנֵּה שְׂכָרוֹ אִתּוֹ וּפְעֻלָּתוֹ לְפָנָיו: כְּרֹעֶה עֶדְרוֹ יִרְעֶה בִּזְרֹעוֹ יְקַבֵּץ טְלָאִים וּבְחֵיקוֹ יִשָּׂא עָלוֹת יְנַהֵל: "O thou that tellest good tidings to Zion, get thee up on a high mountain; O thou that tellest good tidings to Jerusalem, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold, your God! Behold, the Lord יְהוָה will come as a mighty one, and his arm will rule for him: Behold, his reward is with him, and his recompense before him. He will feed his flock like a shepherd, he will gather the lambs in his arm, and carry them in his bosom, *and* will gently lead those that have their young." From these verses it is very clear that the prophet sees the time when the Lord God of Israel shall come to Zion in a personal, visible manner as a mighty warrior. Furthermore, they show that He will rule there, dealing out justice and righteousness to all and rendering a recompense to every one. Though He shall be an absolute monarch, He shall have the tenderness of a good shepherd, for He will feed His flock and will gently carry the lambs in His bosom.*

This personal coming of the God of Israel is to be attended by the manifestation of divine glory (verse 5), similar to but more glorious than on former occasions. This personal glorious appearance of God in Zion shall be revealed to all flesh (all nations). Then will be fulfilled the passage which says, "The earth shall be full of the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. 2:14). At that time everyone shall have a personal knowledge of God because He will be in Zion in person and the nations will go to Jerusalem constantly and will be taught of Him (Isa. 2:1-4). הַדָּבָר אֲשֶׁר חָזָה יְשַׁעְיָהוּ בֶּן־אָמוֹץ עַל־יְהוּדָה וִירוּשָׁלִַם: וְהָיָה בְּאַחֲרִית הַיָּמִים נָכוֹן יִהְיֶה הַר בֵּית־יְהוָה בְּרֹאשׁ הֶהָרִים וְנִשָּׂא מִגְּבָעוֹת וְנָהֲרוּ אֵלָיו כָּל־הַגּוֹיִם: וְהָלְכוּ עַמִּים רַבִּים וְאָמְרוּ לְכוּ וְנַעֲלֶה אֶל־הַר־יְהוָה

* In Verse 11 the Lord compares Himself to a shepherd and the house of Israel to His flock which He tends.

אֶל־בֵּית אֱלֹהֵי יַעֲקֹב וְיוֹרֵנוּ מִדְּרָכָיו וְנֵלְכָה בְּאֹרְחֹתָיו כִּי מִצִּיּוֹן תֵּצֵא תּוֹרָה וּדְבַר־יְהוָה מִירוּשָׁלִָם: וְשָׁפַט בֵּין הַגּוֹיִם וְהוֹכִיחַ לְעַמִּים רַבִּים וְכִתְּתוּ חַרְבוֹתָם לְאִתִּים וַחֲנִיתוֹתֵיהֶם לְמַזְמֵרוֹת לֹא־יִשָּׂא גוֹי אֶל־גּוֹי חֶרֶב וְלֹא־יִלְמְדוּ עוֹד מִלְחָמָה: "The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in the latter days, that the mountain of the Lord's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many peoples shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he will judge between the nations, and will decide concerning many peoples; and they shall beat their swords into plow-shares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

In Psa. 50:1-6 appears a wonderful prediction when God shall come to Zion as Judge. אֵל אֱלֹהִים יְהוָה דִּבֶּר וַיִּקְרָא־אָרֶץ מִמִּזְרַח־שֶׁמֶשׁ עַד־מְבֹאוֹ: מִצִּיּוֹן מִכְלַל־יֹפִי אֱלֹהִים הוֹפִיעַ: יָבֹא אֱלֹהֵינוּ וְאַל־יֶחֱרַשׁ אֵשׁ־לְפָנָיו תֹּאכֵל וּסְבִיבָיו נִשְׁעֲרָה מְאֹד: יִקְרָא אֶל־הַשָּׁמַיִם מֵעָל וְאֶל־הָאָרֶץ לָדִין עַמּוֹ: אִסְפוּ־לִי חֲסִידָי כֹּרְתֵי בְרִיתִי עֲלֵי־זָבַח: וַיַּגִּידוּ שָׁמַיִם צִדְקוֹ כִּי־אֱלֹהִים שֹׁפֵט הוּא סֶלָה: "The Mighty One, God, the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined forth. Our God cometh, and doth not keep silence: A fire devoureth before him, and it is very tempestuous round about him. He calleth to the heavens above, and to the earth, that he may judge his people: Gather my saints together unto me, those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness; for God is judge himself." Though in verse 2 the Psalmist speaks of the fulfillment of this passage as if it had already transpired, the context shows clearly that it is a prediction of the time when God shall come to Mount Zion and shall enter into judgment with the nations.

This use of the perfect tense is known as the prophetic perfect. By the spiritual illumination of the Divine Spirit the prophet saw this coming of the Lord and judgment scene as vividly as if it had already occurred. The word הוֹפִיעַ: "shine forth" in verse 2 is the same one which is used in Deut. 33:2 by Moses to describe God's appearance on Mount Sinai when He delivered the law to him.

The use of this word suggests the scenes at Sinai. It was there that God, to a certain limited extent, "shined forth," thus manifesting His Presence and power. When God shines forth out of Zion there will be a duplication of the scenes of Sinai, but on a vaster and more magnificent scale. Again in Psa. 80:1(2) the Psalmist prays: רֹעֶה יִשְׂרָאֵל הַאֲזִינָה נֹהֵג כַּצֹּאן יוֹסֵף יֹשֵׁב הַכְּרֻבִים הוֹפִיעָה: "Give ear, O Shepherd of Israel, Thou that leadest Joseph like a flock; Thou that sittest *above* the cherubim, shine forth." The Psalmist before whose mind the throne of judgment and glory stood in vision implored the God of Israel in behalf of the chosen people to fulfill His promises by coming and by leading the Hebrew people like a flock back to their ancestral home. Again in Psa. 94:1-3 the Psalmist pleads: אֵל־נְקָמוֹת יְהוָה אֵל נְקָמוֹת הוֹפִיעַ: הִנָּשֵׂא שֹׁפֵט הָאָרֶץ הָשֵׁב גְּמוּל עַל־גֵּאִים: עַד־מָתַי רְשָׁעִים יְהוָה עַד־מָתַי רְשָׁעִים יַעֲלֹזוּ: "O Lord, thou God to whom vengeance belongeth, Thou God to whom vengeance belongeth, shine forth. Lift up thyself, thou judge of the earth: Render to the proud *their* desert. Lord, how long shall the wicked, How long shall the wicked triumph?" It is apparent from this passage that the inspired Psalmist understood that when God does shine forth He will render vengeance and recompense to the wicked. Seeing the prevalence of wickedness he prays earnestly for God to appear in this capacity.

A close study of Psalm 50 which, as stated above, sees the prediction already fulfilled shows the extent of this judgment. Likewise, it gives an indication of the time when it will be fulfilled, namely, after God has kept His silence for a long time (see verse 3). In verse 5 appear those whom God terms "My saints," even "those that have made a covenant with Me by sacrifice" gathered together unto God. Hence they are protected and blessed by

Him at this time. In verses 7-15 is a description of how God will deal with the surviving remnant of Israel at the time when He appears in Zion. In verses 16-21 is God's judgment upon the wicked and rebellious of the world. This same appearance of God to judge the world is seen in Joel 3:12-17 (4:12-17): יַעוֹרוּ וְיַעֲלוּ הַגּוֹיִם אֶל־עֵמֶק יְהוֹשָׁפָט כִּי שָׁם אֵשֵׁב לִשְׁפֹּט אֶת־כָּל־הַגּוֹיִם מִסָּבִיב: שִׁלְחוּ מַגָּל כִּי בָשַׁל קָצִיר בֹּאוּ רְדוּ כִּי־מָלְאָה גַת הֵשִׁיקוּ הַיְקָבִים כִּי רַבָּה רָעָתָם: הֲמֹנִים הֲמֹנִים בְּעֵמֶק הֶחָרוּץ כִּי קָרוֹב יוֹם יְהוָה בְּעֵמֶק הֶחָרוּץ: שֶׁמֶשׁ וְיָרֵחַ קָדָרוּ וְכוֹכָבִים אָסְפוּ נָגְהָם: וַיהוָה מִצִּיּוֹן יִשְׁאָג וּמִירוּשָׁלִַם יִתֵּן קוֹלוֹ וְרָעֲשׁוּ שָׁמַיִם וָאָרֶץ וַיהוָה מַחֲסֶה לְעַמּוֹ וּמָעוֹז לִבְנֵי יִשְׂרָאֵל: וִידַעְתֶּם כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם שֹׁכֵן בְּצִיּוֹן הַר־קָדְשִׁי וְהָיְתָה יְרוּשָׁלִַם קֹדֶשׁ וְזָרִים לֹא־יַעַבְרוּ־בָהּ עוֹד: "Let the nations bestir themselves, and come up to the valley of Jehoshaphat; for there will I sit to judge all the nations round about. Put ye in the sickle; for the harvest is ripe: come, tread ye; for the winepress is full, the vats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision! for the day of the Lord is near in the valley of decision. The sun and the moon are darkened, and the stars withdraw their shining. And the Lord will roar from Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be a refuge unto his people, and a stronghold to the children of Israel. So shall ye know that I am the Lord your God, dwelling in Zion my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more." Malachi in 3:1-3 describes this same coming of God in judgment when He shall come suddenly to His temple, purge out all wickedness, and purify the remnant of Israel. הִנְנִי שֹׁלֵחַ מַלְאָכִי וּפִנָּה־דֶרֶךְ לְפָנָי וּפִתְאֹם יָבוֹא אֶל־הֵיכָלוֹ הָאָדוֹן אֲשֶׁר־אַתֶּם מְבַקְשִׁים וּמַלְאַךְ הַבְּרִית אֲשֶׁר אַתֶּם חֲפֵצִים הִנֵּה־בָא אָמַר יְהוָה צְבָאוֹת: וּמִי מְכַלְכֵּל אֶת־יוֹם בּוֹאוֹ וּמִי הָעֹמֵד בְּהֵרָאוֹתוֹ כִּי־הוּא כְּאֵשׁ מְצָרֵף וּכְבֹרִית מְכַבְּסִים: וְיָשַׁב מְצָרֵף וּמְטַהֵר כָּסֶף וְטִהַר אֶת־בְּנֵי־לֵוִי וְזִקַּק אֹתָם כַּזָּהָב וְכַכָּסֶף וְהָיוּ לַיהוָה מַגִּישֵׁי מִנְחָה בִּצְדָקָה: "Behold, I send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, will suddenly come to his temple; and the messenger of the covenant, whom ye desire, be-

hold, he cometh, saith the Lord of hosts. But who can abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he will sit as a refiner and purifier of silver, and he will purify the sons of Levi, and refine them as gold and silver; and they shall offer unto the Lord offerings in righteousness." After God appears in judgment in Zion and has executed His righteous indignation upon all of the wicked, He, as seen in Joel's passage just quoted, will reign in Zion. At that time Zion will be a peaceful, glorious habitation from which God will reign over the earth.

Note the picture of blessedness in Isa. 33:17-24.

מֶלֶךְ בְּיָפְיוֹ תֶּחֱזֶינָה עֵינֶיךָ תִּרְאֶינָה אֶרֶץ מַרְחַקִּים: לִבְּךָ יֶהְגֶּה אֵימָה אַיֵּה סֹפֵר אַיֵּה שֹׁקֵל אַיֵּה סֹפֵר אֶת־הַמִּגְדָּלִים: אֶת־עַם נוֹעָז לֹא תִרְאֶה עַם עִמְקֵי שָׂפָה מִשְּׁמוֹעַ נִלְעַג לָשׁוֹן אֵין בִּינָה: חֲזֵה צִיּוֹן קִרְיַת מוֹעֲדֵנוּ עֵינֶיךָ תִרְאֶינָה יְרוּשָׁלַם נָוֶה שַׁאֲנָן אֹהֶל בַּל־יִצָּעֶן בַּל־יִסַּע יְתֵדֹתָיו לָנֶצַח וְכָל־חֲבָלָיו בַּל־יִנָּתֵקוּ: כִּי אִם־שָׁם אַדִּיר יְהוָה לָנוּ מְקוֹם־נְהָרִים יְאֹרִים רַחֲבֵי יָדָיִם בַּל־תֵּלֶךְ בּוֹ אֳנִי־שַׁיִט וְצִי אַדִּיר לֹא יַעַבְרֶנּוּ: כִּי יְהוָה שֹׁפְטֵנוּ יְהוָה מְחֹקְקֵנוּ יְהוָה מַלְכֵּנוּ הוּא יוֹשִׁיעֵנוּ: נִטְּשׁוּ חֲבָלֶיךָ בַּל־יְחַזְּקוּ כֵן תָּרְנָם בַּל־פָּרְשׂוּ נֵס אָז חָלַק עַד־שָׁלָל מַרְבֶּה פִּסְחִים בָּזְזוּ בָז: וּבַל־יֹאמַר שָׁכֵן חָלִיתִי הָעָם הַיֹּשֵׁב בָּהּ נְשֻׂא עָוֹן:

"Thine eyes shall see the king in his beauty: they shall behold a land that reacheth afar. Thy heart shall muse on the terror: Where is he that counted, where is he that weighed *the tribute?* where is he that counted the towers? Thou shalt not see the fierce people, a people of a deep speech that thou canst not comprehend, of a strange tongue that thou canst not understand. Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tent that shall not be removed, the stakes whereof shall never be plucked up, neither shall any of the cords thereof be broken. But there the Lord will be with us in majesty, a place of broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us. Thy tacklings are loosed; they could not strengthen the foot of their mast, they could not spread the sail: then was the prey of

a great spoil divided; the lame took the prey. And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity."

VIII. The Personal Glorious Appearance of Messiah in Zion

From the predictions concerning God's coming both in judgment and glory which have been quoted one would conclude that only one of the Divine Personalities will appear upon the earth and will judge the peoples. In Dan. 7 appears additional light upon this future glorious event. In verses 1-14 appears the record of the series of visions which were shown to Daniel the prophet who was a high official at the court of Belshazzar, king of Babylon, and who was a faithful prophet of God. In verses 15-28 appears the record of the interpretation of the visions, which was made to him by an interpreting angel. After giving an account of the appearance of the four wild animals, namely, a lion, a bear, a leopard, and a nondescript beast, which came up out of the agitated sea in the order enumerated and each of which succeeded his predecessor, Daniel says:
חָזֵה הֲוַית עַד דִּי כָרְסָוָן רְמִיו וְעַתִּיק יוֹמִין יְתִב לְבוּשֵׁהּ כִּתְלַג חִוָּר וּשְׂעַר רֵאשֵׁהּ כַּעֲמַר נְקֵא כָּרְסְיֵהּ שְׁבִיבִין דִּי־נוּר גַּלְגְּלוֹהִי נוּר דָּלֵק: נְהַר דִּי־נוּר נָגֵד וְנָפֵק מִן־קֳדָמוֹהִי אֶלֶף אַלְפִים יְשַׁמְּשׁוּנַהּ וְרִבּוֹ רִבְוָן קֳדָמוֹהִי יְקוּמוּן דִּינָא יְתִב וְסִפְרִין פְּתִיחוּ: חָזֵה הֲוַית בֵּאדַיִן מִן־קָל מִלַּיָּא רַבְּרְבָתָא דִּי קָרְנָא מְמַלְּלָא חָזֵה הֲוַית עַד דִּי קְטִילַת חֵיוְתָא וְהוּבַד גִּשְׁמָהּ וִיהִיבַת לְיֵקֵדַת אֶשָּׁא: וּשְׁאָר חֵיוָתָא הֶעְדִּיו שָׁלְטָנְהוֹן וְאַרְכָה בְחַיִּין יְהִיבַת לְהוֹן עַד־זְמָן וְעִדָּן: חָזֵה הֲוַית בְּחֶזְוֵי לֵילְיָא וַאֲרוּ עִם־עֲנָנֵי שְׁמַיָּא כְּבַר אֱנָשׁ אָתֵה הֲוָא וְעַד־עַתִּיק יוֹמַיָּא מְטָה וּקְדָמוֹהִי הַקְרְבוּהִי: וְלֵהּ יְהִב שָׁלְטָן וִיקָר וּמַלְכוּ וְכֹל עַמְּמַיָּא אֻמַיָּא וְלִשָּׁנַיָּא לֵהּ יִפְלְחוּן שָׁלְטָנֵהּ שָׁלְטַן עָלַם דִּי־לָא יֶעְדֵּה וּמַלְכוּתֵהּ דִּי־לָא תִתְחַבַּל:
"I beheld till thrones were placed, and one that was ancient of days did sit: his raiment was white as snow, and the hair of his head like pure wool; his throne was fiery flames, and the wheels thereof burning fire. A fiery stream issued and came forth from before him: thousands of thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I beheld at that time because of the voice of the great words which the horn spake; I beheld even till

the beast was slain, and its body destroyed, and it was given to be burned with fire. And as for the rest of the beasts, their dominion was taken away: yet their lives were prolonged for a season and a time. I saw in the night-visions, and, behold, there came with the clouds of heaven one like unto a son of man, and he came even to the ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (Dan. 7:9-14).

It is generally agreed among Biblical scholars that these beasts are symbols of world empires, which position is supported by verse 17. The kingdoms thus represented by them are Babylon, Medo-Persia, Greece, and Rome. Wild animals were chosen as fit symbols to depict the selfish warring characteristics of human governments.

Verse 9, quoted above, is a description of the throne of judgment and of glory which shall be established in Zion, as is learned from the other predictions. This one who sits upon the throne is called "ancient of days." That he is a Divine Being is beyond question. That this is a throne of judgment is evident from verse 10. From verse 11 it is evident that this judgment scene is not set until the fourth empire, namely, Rome, is in its last stages; in fact the verse shows that when this throne of judgment is set, the fourth beast is slain. In non-figurative language this statement teaches that the Roman Empire ceases as a government at that time. Verse 12 shows that the three former beasts were not dealt with in the supernatural way in which the fourth one is disposed of.

The question doubtless has arisen in the mind of the reader, "How can such an interpretation be true since Rome as a government has ceased to exist centuries ago?" To this question the answer is very easy. Though the Roman empire has not functioned since the fifth century of the common era, it by no means is dead. In the days of Constantine the Great the empire was divided into the eastern and western divisions, the capital of the latter being Rome, and that of the former, Constantinople. The western half was destroyed by the invasion of the Teutons in 476 but was revived about 800 by Charlemagne and was called "The

Holy Roman Empire." About 963 Otto the Great of Germany transferred the seat of government to his dominion and renamed it "The Holy Roman Empire of the German Nation." All of the German emperors from that day until Kaiser Wilhelm in 1918 was deposed claimed to be successors of Caesar, the word "Kaiser" being Caesar spelled in German. The very civilization of the western world is that of the old Roman empire.

The seat of the government at Constantinople continued until 1453 when it was captured by the Turks. At that time the government was transferred to Russia. Since then the Russian nation has been the modern successor of the eastern division of the Roman empire. The word "Czar" is but the Russian way of spelling Caesar. In 1917, however, the Russian empire succumbed to the influence of the Bolsheviki. The civilization of Russia was likewise based upon that of old Rome.

Though Rome in the form of its modern successors, Germany and Russia, for the time being has been reduced to a subordinate position among the nations, it is destined to reappear as a world empire in the end-time which will be dealt with summarily by the appearance of God upon his throne of judgment in glory.

Since the scene of the four symbolic beasts is placed upon the earth, as is demanded by the context, the setting up of the throne of judgment upon which the Almighty is seated when He judges, likewise, is placed in an earthly environment. Furthermore, since this judgment scene is the same as that referred to in the passages already quoted in this chapter, it is doubly certain that it is here upon the earth.

In verses 13 and 14 appears the record of the last of this series of visions. In it the prophet saw that "there came in the clouds of heaven one like unto the son of man" who came before the Ancient of Days. Upon his arrival the Almighty conferred upon him a "dominion, and glory, and a kingdom that all the peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which will not pass away, and his kingdom that which shall not be destroyed." Who is this one "like unto a son of man" to whom universal dominion and power are granted? This question may be answered by another writer who says "The

Jews understood this 'coming in clouds' to refer to a personal Coming, and hence, as various writers have noticed, named as we have noticed, the Messiah, anticipatory, 'the son of clouds'." This Jewish interpretation is confirmed by a comparison of this passage with parallel ones (see for example Isa. 9:6, 7; Psa. 2; Zech. 9:10). These passages teach that the Messiah is to have universal dominion; this one who is brought before the Ancient of Days is given universal dominion which does not pass away; therefore he is the Messiah.

Since the judgment scene of this passage is upon the earth, and since he who is "like unto a son of man" comes before it "with the clouds of heaven," one immediately asks, "Why is the Messiah spoken of as 'like unto a son of man' and 'why is it that he comes from heaven to earth in this manner?'" The answer to the question, "Why is the Messiah said to be like a son of man?" finds its answer in the fact that he is a man as is set forth in Isa. 9:6, 7. He does not simply have the appearance of a man but is in reality a man, a descendant of the house of David; hence he is בֶּן־דָּוִד "son of David." (cf. Jer. 23:5, 6), "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called: The Lord our righteousness" (Also see Ezek. 37: 24-28). In regard to the other question, furthermore, let it be noted that no purely angelic being is anywhere spoken of thus. It is true, however, that on various occasions when "the angel of the Lord" appeared unto various patriarchs, he is spoken of as a man, but the context always makes it plain that he is not a man but that he simply for the occasion assumed the form of man for the purpose of communicating with man. In this passage of Daniel there is no indication that this one has for the occasion assumed a human form; therefore this case is different from all of the theophanies of earlier times.

Since the Messiah is a real man and since he comes from heaven with the "clouds of heaven" to this judgment seat of the Almighty, the suppositions underlying this passage are that he has been in

the world before and that he has gone to heaven from which he now returns to earth to be coronated as king of the entire world. These presuppositions are lifted out of the realm of hypotheses by the facts stated in Isa. 9:6, 7 and Psa. 110. The former of these passages teaches that the Messiah is to be born to the Jewish nation and that he is the "Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace." The latter shows that when the Messiah is rejected by the inhabitants of Jerusalem he is invited by the eternal God to ascend to "His right hand" and to remain there until the latter subjects these enemies under his feet. For full investigation of these passages see chapters XI and XIII.

Chapter VII

PROPHECIES OF MESSIAH'S APPEARING

THE nations of antiquity looked backward to a golden era which they claimed was in the past. In violent contrast to them, the Hebrew nation has through the ages looked forward to its golden age which is commonly and Scripturally called "the Messianic Age," or the era during which Israel's Messiah shall reign.

I. Messiah in the Torah

The first clear and definite prediction of the Messiah appears in Gen. 49:10: לֹא־יָסוּר שֵׁבֶט מִיהוּדָה וּמְחֹקֵק מִבֵּין רַגְלָיו עַד כִּי־יָבֹא שִׁילֹה וְלוֹ יִקְהַת עַמִּים: "The sceptre shall not depart from Judah, Nor the ruler's staff from between his feet, Until Shiloh come; And unto him shall the obedience of the peoples be." The official interpretation of the ancient synagogue on this passage is that it looks forward to the coming of the Messiah Who is called "Shiloh" here. That this position is correct is seen from the fact that "Unto him shall the obedience of the nations be." This last statement viewed in the light of others which enter more into detail is seen to be a definite prediction of the Messiah Who shall rule all nations.

In the prophecies of Balaam recorded in Num. 23:19-24; 24:4-9, 16-24 appear some wonderful predictions concerning the Hebrew Messiah. At the solicitation of Balak, king of Moab, Balaam insisted upon the Lord's permitting him to respond to the call of Balak. Though God permitted him to go, He limited him in the predictions he made. His first oracle (chapter 23:7-10) pronounced a blessing upon Israel.

At the instance of Balak a second altar was built at another place on which sacrifices were offered. From this position Balaam issued his second prediction. In verse 19 of this chapter the prophet declared that God would neither lie nor change His plan and purpose but on the other hand would perform what He had said. Therefore declared the prophet, "Behold, I have received commandment to bless: and He hath blessed, and I cannot reverse

it." Continuing this prediction he said, "He hath not beheld iniquity in Jacob; Neither hath he seen perverseness in Israel: the Lord his God is with him, And the shout of a king is among them." It is clear from the historical record and from the context of this verse that the prophet was not speaking of a condition which then existed but had his face toward the future and spoke of a time when the children of Israel shall be free from iniquity and perverseness, at which time the Lord God will be with him, *i.e.*, with Israel. Since the lines, "The Lord his God is with him, And the shout of a king is among them," constitute a "Hebrew parallelism," it is quite clear that God is in the midst of Israel, according to this prediction, in the capacity of its king. Furthermore, it is clear from this passage that the presence of God as king in Israel is the efficient cause which has removed iniquity and perverseness from the nation. A glance at Jewish history shows that there has always been and is at the present time the presence of iniquity and sin within the nation; but when this prophecy is fulfilled she will have been purged from every taint of unrighteousness. These facts prove conclusively that in these lines the prophet is not speaking of God's dwelling either in the tabernacle or the temple in the form of the Shekinah glory but is there in person as Israel's king.

When Balak saw that Balaam pronounced a blessing instead of a curse upon Israel he changed his position again and requested that Balaam from this third position should pronounce a curse upon the chosen people. In this oracle instead of cursing he blessed the nation and spoke of the glory of its king and the extent of his kingdom. "Water shall flow from his buckets, And his seed shall be in many waters, And his king shall be higher than Agag, And his kingdom shall be exalted" (24:7). Agag was king of the Amorites, one of the most powerful tribes inhabiting Canaan at that time. Men think by comparisons; hence God in order to convey to Balak's mind the power and greatness of Israel's future king stated that he would be higher than Agag and that his kingdom should be exalted. History states with no uncertain sound that this prediction has never as yet been fulfilled.* This verse,

* David and Solomon did not fulfill it.

viewed in the light of verse 21 of the twenty-third chapter, is seen to refer to God when He shall appear in Zion as Israel's king.

Having been disappointed in the three oracles uttered by the prophet, which God required him to speak contrary to his desires, Balak erected a fourth altar, hoping in vain that as a last attempt he would obtain his desire. By the Spirit of God Balaam spoke again, in which oracle he declared: אֶרְאֶנּוּ וְלֹא עַתָּה אֲשׁוּרֶנּוּ וְלֹא קָרוֹב דָּרַךְ כּוֹכָב מִיַּעֲקֹב וְקָם שֵׁבֶט מִיִּשְׂרָאֵל וּמָחַץ פַּאֲתֵי מוֹאָב וְקַרְקַר כָּל־בְּנֵי־שֵׁת: וְהָיָה אֱדוֹם יְרֻשָּׁה וְהָיָה יְרֻשָּׁה שֵׂעִיר אֹיְבָיו וְיִשְׂרָאֵל עֹשֶׂה חָיִל: וְיֵרֶד מִיַּעֲקֹב וְהֶאֱבִיד שָׂרִיד מֵעִיר: "I see him, but not now; I behold him, but not nigh: There shall come forth a star out of Jacob, And a sceptre shall rise out of Israel, And shall smite through the corners of Moab, And break down all the sons of tumult. And Edom shall be a possession, Seir also shall be a possession, *who were* his enemies; While Israel doeth valiantly. And out of Jacob shall one have dominion, And shall destroy the remnant from the city" (Num. 24:17-19). A careful examination of these verses shows that the one whom the prophet saw in the distance (in point of time) is the one who comes out of Jacob to have dominion, and who conquers the surrounding nations as is stated in the prophecy. This prediction in the light of Psa. 46 is seen to teach that this king who conquers these nations and who reigns in Jacob is none other than the one of whom the Psalmist spoke in the following words: אֱלֹהִים בְּקִרְבָּהּ בַּל־תִּמּוֹט יַעְזְרֶהָ אֱלֹהִים לִפְנוֹת בֹּקֶר: הָמוּ גוֹיִם מָטוּ מַמְלָכוֹת נָתַן בְּקוֹלוֹ תָּמוּג אָרֶץ: יְהוָה צְבָאוֹת עִמָּנוּ מִשְׂגָּב לָנוּ אֱלֹהֵי יַעֲקֹב סֶלָה: "God is in the midst of her; she shall not be moved: God will help her, and that right early. The nations raged, the kingdoms were moved: He uttered his voice, the earth melted. The Lord of hosts is with us; The God of Jacob is our refuge" (Psa. 46:5-7, 6-8).

A third passage in the Torah which undoubtedly is a reference to King Messiah is Deut. 18:15-19:

נָבִיא מִקִּרְבְּךָ מֵאַחֶיךָ כָּמֹנִי יָקִים לְךָ יְהוָה אֱלֹהֶיךָ אֵלָיו תִּשְׁמָעוּן: כְּכֹל אֲשֶׁר־שָׁאַלְתָּ מֵעִם יְהוָה אֱלֹהֶיךָ בְּחֹרֵב בְּיוֹם הַקָּהָל לֵאמֹר לֹא אֹסֵף לִשְׁמֹעַ אֶת־קוֹל יְהוָה אֱלֹהָי וְאֶת־הָאֵשׁ הַגְּדֹלָה הַזֹּאת לֹא־אֶרְאֶה עוֹד

וְלֹא אָמוּת: וַיֹּאמֶר יְהוָה אֵלַי הֵיטִיבוּ אֲשֶׁר דִּבֵּרוּ: נָבִיא אָקִים לָהֶם מִקֶּרֶב אַחֵיהֶם כָּמוֹךָ וְנָתַתִּי דְבָרַי בְּפִיו וְדִבֶּר אֲלֵיהֶם אֵת כָּל־אֲשֶׁר אֲצַוֶּנּוּ: וְהָיָה הָאִישׁ אֲשֶׁר לֹא־יִשְׁמַע אֶל־דְּבָרַי אֲשֶׁר יְדַבֵּר בִּשְׁמִי אָנֹכִי אֶדְרֹשׁ מֵעִמּוֹ: "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; according to all that thou desiredst of the Lord thy God in Horeb in the day of the assembly, saying. Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not. And the Lord said unto me, They have well said that which they have spoken. I will raise them up a prophet from among their brethren, like unto thee; and I will put my words in his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." In this prediction Moses promises Israel a prophet who is to be like himself and who is to be a Hebrew. A study of the life of Moses will give the picture, though limited and more or less indistinct, of this future prophet.

A. Moses was born during the time when Israel was severely oppressed by Gentile power.

B. Notwithstanding the miserable bondage into which he was born, by the providence of God he was given every advantage and opportunity which wealth and power could afford, being reared and educated at the court of the Pharaoh of Egypt. Having been adopted as the son of Pharaoh's daughter he possibly was an heir to the throne.

C. Though highly educated he was very meek and humble. His heart was overflowing with love for his brethren who were suffering such abject poverty and cruel bondage.

D. Upon visiting them in their sufferings he attempted to adjust a difference between one of his kinsmen and an Egyptian. Thus he attempted to be a peacemaker. On the following day he attempted to reconcile two of his brethren who were quarreling. The one who was in the wrong reprimanded Moses, calling his attention to the fact that the latter had killed an Egyptian on the previous day. Whereupon Moses left the country and did not reappear until God sent him back.

E. During this time there seems to have been no communication between Moses and his brethren for then he was in obscurity.

F. Upon his return he presented himself to his brethren, proving his call and commission from God by performing miracles.

G. After bringing ten plagues upon Egypt he delivered the downtrodden race from the cruel bondage.

H. When they were delivered from the servitude, he gave a law to them, which gives every evidence that it is the law of God.

I. He led the nation serving in the capacity of judge and prince. A disregard for his commandments and laws was punished by the Lord himself.

The points noted above are some of the outstanding characteristics and events in the life of Moses. It is quite certain that they are typical and foreshadow that One concerning whose coming he spoke, though Moses and his life typified him only in a most imperfect and limited manner.

Whenever God raises up the prophet who is the subject of this prediction everyone who does not accept his sovereignty and obey the words of God which he speaks, God requires it of him, *i.e.*, God metes out to each disobedient one the punishment which his sin merits. In view of this solemn warning it behooves each Hebrew, firstly, to be honest with himself, and, secondly, to be honest with his God, and to search the history of the Hebrew nation from the times of Moses until the present day to find out whether God has raised up this prophet. If God has already raised him up, the only reasonable thing for every Hebrew to do is to render absolute loyalty of heart to him and strict obedience regardless of circumstances or consequences. If He has not raised him up yet, he should keep his eyes, ears, and heart open watching and waiting for him. Such an attitude of heart and soul God honors by granting to one the true knowledge. Prov. 2:1-5: בְּנִי אִם־תִּקַּח אֲמָרָי וּמִצְוֹתַי תִּצְפֹּן אִתָּךְ: לְהַקְשִׁיב לַחָכְמָה אָזְנֶךָ תַּטֶּה לִבְּךָ לַתְּבוּנָה: כִּי אִם לַבִּינָה תִקְרָא לַתְּבוּנָה תִּתֵּן קוֹלֶךָ: אִם־תְּבַקְשֶׁנָּה כַכָּסֶף וְכַמַּטְמֹנִים תַּחְפְּשֶׂנָּה: אָז תָּבִין יִרְאַת יְהוָה וְדַעַת אֱלֹהִים תִּמְצָא: "My son, if thou wilt receive my words, And lay up my commandments with thee; So as to incline thine ear unto wisdom, And apply thy heart to understanding; Yea, if thou cry

after discernment, And lift up thy voice for understanding; If thou seek her as silver, And search for her as for hid treasures: Then shalt thou understand the fear of the Lord, And find the knowledge of God."

From the quotations studied above it is quite clear that God's first and holiest plan for Israel was that He should be her King, and that some time in the future He would come in person, assuming the form of a man, a prophet like unto Moses (humanly speaking) and reign over the nation. But when men will not accept God's first and best gifts and plans, He gives them a secondary or subordinate one. Such was the case with reference to Israel in her clamoring for a king in order that she might be like other nations. Anticipating such a rebellion against God, Moses (Deut. 17:14-20) gave instruction as to their selection of a king.

II. Messiah in the Former Prophets

The occasion soon arose in the closing days of Samuel's life. Israel, being disgusted with the maladministration of affairs by Samuel's sons, insisted that a king be given her. Samuel protested, pointing out the sinfulness of the course which she was pursuing. Notwithstanding his warnings, the people demanded a king. Saul was selected and anointed and became "the anointed of the Lord" (I Sam. 26:9, 23). His personal appearance inspired great confidence and hopes in the minds of the people. It seems that they associated the great Messianic expectation with him and his kingship; but these expectations were soon blasted by Saul's disobedience.

In rejecting Saul the Lord said: "The Lord has sought Him a man after His own heart . . . hath appointed him to be prince over his people." Shortly after this Samuel anointed David who became the Lord's anointed or messiah. David began his reign well, which fact inspired the nation with enthusiastic expectation of the realization of the Messianic hope. But his great sin soon extinguished these radiant hopes. In the words of Delitzch one may say, "We can also explain why it is that the victory gained over Ammon and the image of the Messiah have thus for David detached themselves from his person. In the midst of that war occurred the sin of David, which embittered the whole of his after-

life and which laid his typical glory in ashes. Out of these ashes the phoenix of Messianic prophecy here arises. The type, come to the consciousness of himself, here lays down his crown at the feet of the Antitype." David in his swan song (II Sam. 23:1-7) admits his failure and points to another in the future: וְאֵלֶּה דִּבְרֵי דָוִד הָאַחֲרֹנִים נְאֻם דָּוִד בֶּן־יִשַׁי וּנְאֻם הַגֶּבֶר הֻקַם עָל מְשִׁיחַ אֱלֹהֵי יַעֲקֹב וּנְעִים זְמִרוֹת יִשְׂרָאֵל: רוּחַ יְהוָה דִּבֶּר־בִּי וּמִלָּתוֹ עַל־לְשׁוֹנִי: אָמַר אֱלֹהֵי יִשְׂרָאֵל לִי דִּבֶּר צוּר יִשְׂרָאֵל מוֹשֵׁל בָּאָדָם צַדִּיק מוֹשֵׁל יִרְאַת אֱלֹהִים: וּכְאוֹר בֹּקֶר יִזְרַח־שָׁמֶשׁ בֹּקֶר לֹא עָבוֹת מִנֹּגַהּ מִמָּטָר דֶּשֶׁא מֵאָרֶץ: כִּי־לֹא־כֵן בֵּיתִי עִם־אֵל כִּי בְרִית עוֹלָם שָׂם לִי עֲרוּכָה בַכֹּל וּשְׁמֻרָה כִּי־כָל־יִשְׁעִי וְכָל־חֵפֶץ כִּי־לֹא יַצְמִיחַ: וּבְלִיַּעַל כְּקוֹץ מֻנָּד כֻּלָּהֶם כִּי־לֹא בְיָד יִקָּחוּ: וְאִישׁ יִגַּע בָּהֶם יִמָּלֵא בַרְזֶל וְעֵץ חֲנִית וּבְאֵשׁ שָׂרוֹף יִשָּׂרְפוּ בַּשָּׁבֶת: "Now these are the last words of David. David the son of Jesse saith, And the man who was raised on high saith, The anointed of the God of Jacob, And the sweet psalmist of Israel: The Spirit of the Lord spake by me, And his word was upon my tongue. The God of Israel said, The Rock of Israel spake to me: One that ruleth over men righteously, That ruleth in the fear of God, *He shall be* as the light of the morning, when the sun riseth, A morning without clouds, *When* the tender grass *springeth* out of the earth, Through clear shining after rain. Verily my house is not so with God; Yet he hath made with me an everlasting covenant, Ordered in all things, and sure: For it is all my salvation, and all *my* desire, Although he maketh it not to grow. But the ungodly shall be all of them as thorns to be thrust away, Because they cannot be taken with the hand; But the man that toucheth them Must be armed with iron and the staff of a spear: And they shall be utterly burned with fire in *their* place." He in vision saw Him who will come and who will rule over man righteously and in the fear of God. The beginning of his reign is compared to the dawn of a perfect day, a day without clouds when the tender grass shoots forth after genial showers. Being lashed by an outraged conscience, because of his sins and failures, he frankly confesses that his house "is not so with God," *i.e.*, he has not realized his hopes nor has his reign met the expectations which its beginning

inspired in the hearts of the people. Following this confession, with an unswerving faith he predicts the fulfillment of the Messianic hope in the future because "He hath made with me an everlasting covenant, ordered in all things and sure." With a smiting conscience he realizes his dismal failure in bringing to fruition the expectations which his coronation promised, and looks forward for consolation to the perfect day of the Messiah "for it is all my salvation, and all my desire." "Although he maketh it not to grow" then, his strong faith in God and His faithfulness caused him to see its fulfillment in the distant future.

Solomon likewise is called "the Lord's anointed," a messiah (II Chron. 6:42). In many respects his reign surpassed that of David but in no sense can it be said that it, even in a remote way, approximated the Messianic ideal. The brilliancy and outward splendor of the first part of his reign were overshadowed by the dark clouds of discontent, the evils which crept in with the introduction of idolatrous worship, and the poverty with its attendant evils caused by the burdensome taxation. "But the end of his reign was not equal to its beginning and the middle, the fair, the glorious, the pure image of the Messiah which he represented, became pale and with its waning, the development of the history of redemption took a new turn. In the time of David and of Solomon the hope of the faithful, which attached itself to the kingship of David, had not entirely broken with the present. At that time they knew, as a general rule, of no other Messiah save the anointed of God who is either David or Solomon himself."

After Solomon's day the kings of Judah are no longer called "the anointed of the Lord," for, doubtless, the blemishes and imperfections of the reigns of David and of Solomon had caused the people to divorce the idea of the Messiah and His glorious reign from the Davidic house. It is probable, however, that the suggestion of Delitzsch is correct, namely, that when such a king as Hezekiah mounted the throne, the Messianic hope settled down temporarily around his personality: but the nation was soon disillusioned by the inroads and aggressions of the mighty Assyrian empire and of the failures of the king. From his day on, it is quite certain that the Messianic hope, like the Shekinah glory

which departed from the temple, was thoroughly detached from the fleshly descendants of David. Isaiah, the latter part of whose ministry fell during the reign of Hezekiah, in most glowing terms pictures the glory of the Messiah's person and of his reign. With the failures and shortcomings of the house of David serving as a background, he presented Israel's future Messiah, according to the original representation in the Torah (Num. 23:21), as God manifest in the flesh, Isa. 9:6,7 (5,6).

כִּי־יֶלֶד יֻלַּד־לָנוּ בֵּן נִתַּן־לָנוּ וַתְּהִי הַמִּשְׂרָה עַל־שִׁכְמוֹ וַיִּקְרָא שְׁמוֹ פֶּלֶא יוֹעֵץ אֵל גִּבּוֹר אֲבִי־עַד שַׂר־שָׁלוֹם: לְמַרְבֵּה הַמִּשְׂרָה וּלְשָׁלוֹם אֵין־קֵץ עַל־כִּסֵּא דָוִד וְעַל־מַמְלַכְתּוֹ לְהָכִין אֹתָהּ וּלְסַעֲדָהּ בְּמִשְׁפָּט וּבִצְדָקָה מֵעַתָּה וְעַד־עוֹלָם קִנְאַת יְהוָה צְבָאוֹת תַּעֲשֶׂה־זֹּאת: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called 'Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace.' Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever. The zeal of the Lord of hosts will perform this."

As words are spelled with letters, thus God using the various kings of Judah, though imperfect and marred their characters, as His typical alphabet wrote upon the pages of the past clear and definite messages concerning the future Messiah and His glorious kingdom.

III. Messiah in the Later Prophets

Isa. 49:1-13:

שִׁמְעוּ אִיִּים אֵלַי וְהַקְשִׁיבוּ לְאֻמִּים מֵרָחוֹק יְהוָה מִבֶּטֶן קְרָאָנִי מִמְּעֵי אִמִּי הִזְכִּיר שְׁמִי: וַיָּשֶׂם פִּי כְּחֶרֶב חַדָּה בְּצֵל יָדוֹ הֶחְבִּיאָנִי וַיְשִׂימֵנִי לְחֵץ בָּרוּר בְּאַשְׁפָּתוֹ הִסְתִּירָנִי: וַיֹּאמֶר לִי עַבְדִּי־אַתָּה יִשְׂרָאֵל אֲשֶׁר בְּךָ אֶתְפָּאָר: וַאֲנִי אָמַרְתִּי לְרִיק יָגַעְתִּי לְתֹהוּ וְהֶבֶל כֹּחִי כִּלִּיתִי אָכֵן מִשְׁפָּטִי אֶת־יְהוָה וּפְעֻלָּתִי אֵת־אֱלֹהָי: וְעַתָּה אָמַר יְהוָה יֹצְרִי מִבֶּטֶן לְעֶבֶד לוֹ לְשׁוֹבֵב יַעֲקֹב אֵלָיו וְיִשְׂרָאֵל לֹא יֵאָסֵף וְאֶכָּבֵד בְּעֵינֵי יְהוָה וֵאלֹהַי הָיָה עֻזִּי: וַיֹּאמֶר נָקֵל מִהְיוֹתְךָ לִי עֶבֶד לְהָקִים אֶת־שִׁבְטֵי יַעֲקֹב וּנְצִירֵי יִשְׂרָאֵל לְהָשִׁיב וּנְתַתִּיךָ לְאוֹר גּוֹיִם לִהְיוֹת יְשׁוּעָתִי עַד־קְצֵה הָאָרֶץ:

כֹּה אָמַר־יְהוָה גֹּאֵל יִשְׂרָאֵל קְדוֹשׁוֹ לִבְזֹה־נֶפֶשׁ לִמְתָעֵב גּוֹי לְעֶבֶד מֹשְׁלִים
מְלָכִים יִרְאוּ וָקָמוּ שָׂרִים וְיִשְׁתַּחֲוּו לְמַעַן יְהוָה אֲשֶׁר נֶאֱמָן קֹדֶשׁ יִשְׂרָאֵל
וַיִּבְחָרֶךָ: כֹּה אָמַר יְהוָה בְּעֵת רָצוֹן עֲנִיתִיךָ וּבְיוֹם יְשׁוּעָה עֲזַרְתִּיךָ
וְאֶצָּרְךָ וְאֶתֶּנְךָ לִבְרִית עָם לְהָקִים אֶרֶץ לְהַנְחִיל נְחָלוֹת שֹׁמֵמוֹת:
לֵאמֹר לָאֲסוּרִים צֵאוּ לַאֲשֶׁר בַּחֹשֶׁךְ הִגָּלוּ עַל־דְּרָכִים יִרְעוּ וּבְכָל־
שְׁפָיִים מַרְעִיתָם: לֹא יִרְעָבוּ וְלֹא יִצְמָאוּ וְלֹא־יַכֵּם שָׁרָב וָשָׁמֶשׁ כִּי־
מְרַחֲמָם יְנַהֲגֵם וְעַל־מַבּוּעֵי מַיִם יְנַהֲלֵם: וְשַׂמְתִּי כָל־הָרַי לַדָּרֶךְ וּמְסִלֹּתַי
יְרֻמּוּן: הִנֵּה אֵלֶּה מֵרָחוֹק יָבֹאוּ וְהִנֵּה־אֵלֶּה מִצָּפוֹן וּמִיָּם וְאֵלֶּה מֵאֶרֶץ
סִינִים: רָנּוּ שָׁמַיִם וְגִילִי אָרֶץ וּפִצְחוּ הָרִים רִנָּה כִּי־נִחַם יְהוָה עַמּוֹ וַעֲנִיָּו
יְרַחֵם: "Listen, O isles, unto me; and hearken, ye peoples, from far: the Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name: and he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me: and he hath made me a polished shaft; in his quiver hath he kept me close: and he said unto me, Thou art my servant; Israel, in whom I will be glorified. But I said, I have labored in vain, I have spent my strength for nought and vanity; yet surely the justice *due* to me is with the Lord, and my recompense with my God. And now saith the Lord that formed me from the womb to be his servant, to bring Jacob again to him, and that Israel be gathered unto him (for I am honorable in the eyes of the Lord, and my God is become my strength); yea, he saith, It is too light a thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. Thus saith the Lord, the Redeemer of Israel, *and* his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers: Kings shall see and arise; princes, and they shall worship; because of the Lord that is faithful, *even* the Holy One of Israel, who hath chosen thee. Thus saith the Lord, In an acceptable time have I answered thee, and in a day of salvation have I helped thee; and I will preserve thee, and give thee for a covenant of the people, to raise up the land, to make them inherit the desolate heritages; saying to them that are bound, Go forth; to them that are in darkness, Show yourselves.

They shall feed in the ways, and on all bare heights shall be their pasture. They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them will lead them, even by springs of water will he guide them. And I will make all my mountains a way, and my highways shall be exalted. Lo, these shall come from far; and, lo, these from the north and from the west; and these from the land of Sinim. Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people, and will have compassion upon his afflicted." He who is called "son of David" in the book of Immanuel (Isa. 7-12) is in the latter part of Isaiah called "the servant of the Lord." A comparison of the "Servant" passages with the "Son of David" passages in the book of Immanuel proves beyond the shadow of a doubt the truthfulness of this position. Therefore it is of the Messiah* that the prophet speaks in the passage quoted above.

In verse 1 the personal individualistic note is so very clear that it is evident that the servant is an individual. "When the expression is applied in the fullest extent of its meaning, 'the servant of the Lord' signifies all Israel; when it is confined to its inner and narrower sense it signifies the true people of the Lord who are included in the entire nation, like the kernel within the husk (see the definition of this in Isa. 51:7; 65:10; Psa. 24:6; 73:15); here, however, the idea is restricted to its central thought and the idea becomes the ideal representation of an individual."† Therefore this verse speaks of Messiah's birth.

In Isa. 49:2, the prophet speaking for Messiah, uses two metaphors: first, he compares Messiah's tongue to a sharp sword which

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* In Isa. 45:1 Cyrus, the Persian king, is called "his anointed" by the Lord. The context shows clearly that Cyrus was not "The Messiah." The Messiah, according to the testimony of the prophets, knows God and is in fellowship with Him whereas Cyrus did not know Him (vs. 5, 6); therefore "anointed" in this context is used with a secondary meaning. He was a messiah in that God used him to permit the Jews who were willing to return to the fatherland to do so. This partial and limited restoration was but a miniature, imperfect representation of the great, full, and final restoration of the nation to the fatherland under King Messiah (Jer. 23: 5-8).

† The prophets with one accord speak of the mother of Israel's Messiah and Redeemer but say nothing concerning an earthly father (See Gen 3:15; Psa. 22:9, 10: Isa. 7:14; 49:1).

the Lord has hid in the shadow of his hand. The aptness of this figure is seen in the facts that in carnal war men are killed with swords, and that when God speaks the death sentence against anyone he is slain (see Psa. 33:9 which states that when God speaks, the decree is fulfilled). Secondly, he compares Messiah to a polished arrow which He has hid in His quiver and which He at the proper time will place upon the bow string and shoot at His enemies. The predictions stripped of the figurative language and stated in plain words mean that Messiah is absent from the world, but that at the proper time God will send him to execute judgment upon the ungodly. That this interpretation is correct is seen from the fact that God speaks of Himself as a warrior who is armed with sword, bow, and arrow. Since the sword is hid in the warrior's hand in the first figure, and the arrow in His quiver in the second, these figures prove that the servant is present with God; hence is absent from the world.

It is evident that the first verse of Isa. 49 which speaks of the birth of the servant refers to Messiah's advent into the world whereas the second verse which compares him with the weapons of war in the hands of God, the warrior, refers to his being in heaven with God and his coming in vengeance to execute judgment upon a God-defying world. Hence the two verses are speaking of two different comings of the Messiah.* The first coming is when he enters the world through Virgin Birth; the second, when He returns from Heaven to execute the wrath of God upon the world in such a way that God will be glorified.

In the first half of verse 4 the Servant looking back over His labors when they are completed declares: "I have labored in vain, I have spent my strength for nought and vanity." Humanly speaking then, at the time of his giving utterance to these sentiments it appears as if no results follow from his labors. This conclusion is confirmed by the latter half of the verse which is introduced adversatively, and which shows that the complaint is but a human estimate; "Surely (lit. nevertheless) the justice due to me is with the Lord, and my recompense with my God." He expresses the conviction that, notwithstanding the seeming failure of

* These two comings are seen in the chapters under the heading "Outline of the Messiah's Career."

the work, there are results from his labors, vindication of himself from the Lord, and a recompense for him which consists, as is seen from other passages, of satisfaction and joy in the triumph of his redemptive work.

With verse 5 there seems to be a new turn, as it were, in the career of the Messiah. Since his labor among his own people, as is expressed in the first part of verse 4, appears to be a failure, now the Lord lays before him a two-fold plan: (1) to bring Jacob again unto Himself (this statement presupposes that Jacob has departed from God), and to regather Israel back to the homeland; (2) to become "a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." Upon his first appearance in Israel his labors bring little results; when he reappears as the "sword" of God and the "polished shaft" or "arrow" he restores Israel to God and becomes God's salvation to all nations, which fact will be the fulfillment of the promise to Abraham (Gen. 12:3).

In verse 7 the Lord, the Redeemer of Israel, in speaking to "him whom man despises, to him whom the nation (Israel) abhorreth, to a servant of rulers" who is Israel's Messiah, says: "Kings shall see and arise; princes, and they shall worship; because of the Lord that is faithful, *even* the Holy One of Israel, who hath chosen thee." The words "whom man despiseth, to him whom the nation abhorreth" throw a luminous light upon the prophecy in verse 4 which foretells the seeming failure of the work of the Messiah. When he appears to Israel the first time the nation despises and abhors him. He then withdraws from the scene and God hides him in His quiver; when the time is ripe for judgment upon Israel and the world he appears in his power and glory. Then "Kings shall see and arise; princes, and they shall worship." The nation will then see its mistake and will accept his sovereignty and Messiahship. So will the kings of the world.

According to verse 8 God makes this same Messiah whom the nation despised and abhorred "a covenant of the people (Israel)", *i.e.,* "the personal bond of connection uniting Israel and their God in a new fellowship." In 42:6 this same prophet emphasizes the same thought and in verse 4 he gives additional information which is: "He (the Servant of the Lord, the Messiah) will not fail nor

be discouraged until he have set justice in the earth and the isles shall wait for his law." It is very clear from this statement that this Servant is a prophet who delivers a law to Israel and acts as a mediator between her and God, as did Moses at Sinai, in bringing Israel into the bonds of an everlasting covenant of which different prophets spoke. The fact that this Servant of the Lord delivers a law for which the isles (nations of the world) wait, and mediates an everlasting covenant between God and Israel, unmistakably identifies this Servant Prophet as The Prophet whom Moses promised in the Torah. This conclusion is confirmed by the promise found in Isa. 55:3,4: הַטּוּ אָזְנְכֶם וּלְכוּ אֵלַי שִׁמְעוּ וּתְחִי נַפְשְׁכֶם וְאֶכְרְתָה לָכֶם בְּרִית עוֹלָם חַסְדֵי דָוִד הַנֶּאֱמָנִים: הֵן עֵד לְאוּמִּים נְתַתִּיו נָגִיד וּמְצַוֶּה לְאֻמִּים: "Incline your ear, and come unto me; hear, and your soul shall live: and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the peoples, a leader and commander to the peoples." The context shows that the prophet invites all of those who are thirsty and hungry, spiritually speaking, to listen to his message, to incline the ear and he will make an everlasting covenant with them. Though he uses the first personal pronoun "I," it is evident that it is God who is speaking and who is delivering a law and inviting all who will listen to enter into an everlasting covenant, "even the sure mercies of David." The statement refers to the oath of God to David concerning the establishment of his throne for ever (II Sam. 7). In verse 4 he speaks of this descendant of David as a witness to the people and a leader and commander of the nations; therefore this king of the Davidic dynasty is not only to be king but also a law-giver. Besides his being both prophet and king he will likewise, according to Psa. 110:4, be a priest after the order of Melchizedek. Hence he shall function in three capacities: as prophet, priest, and king. Zechariah in 6:13 speaks of this one, King Messiah, as a priest sitting upon His throne. Therefore, according to the warning of Deut. 18:15-19, everyone who does not heed this prophet shall be held personally responsible.

According to this same verse Messiah when he returns will "make them (the Hebrew race) inherit the desolate heritages."

No movement nor organization, regardless of finances, influence, power, etc. can restore the people to the land, and vice versa. Only this Servant, King Messiah, can do this thing.

Another glorious picture of Messiah and His work is given in Isa. 61 : 1-3 : רוּחַ אֲדֹנָי יְהוִה עָלָי יַעַן מָשַׁח יְהוָה אֹתִי לְבַשֵּׂר עֲנָוִים שְׁלָחַנִי לַחֲבֹשׁ לִנִשְׁבְּרֵי־לֵב לִקְרֹא לִשְׁבוּיִם דְּרוֹר וְלַאֲסוּרִים פְּקַח־קוֹחַ: לִקְרֹא שְׁנַת־רָצוֹן לַיהוָה וְיוֹם נָקָם לֵאלֹהֵינוּ לְנַחֵם כָּל־אֲבֵלִים: לָשׂוּם לַאֲבֵלֵי צִיּוֹן לָתֵת לָהֶם פְּאֵר תַּחַת אֵפֶר שֶׁמֶן שָׂשׂוֹן תַּחַת אֵבֶל מַעֲטֵה תְהִלָּה תַּחַת רוּחַ כֵּהָה וְקֹרְאוּ לָהֶם אֵילֵי הַצֶּדֶק מַטַּע יְהוָה לְהִתְפָּאֵר: "The Spirit of the Lord יְהוָה is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening *of the prison* to them that are bound; to proclaim the year of the Lord's favor, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they may be called trees of righteousness, the planting of the Lord, that he may be glorified." In verse 1 the statement is made that Messiah shall be anointed, not with oil as were the ancient kings of Israel, but with the רוּחַ אֲדֹנָי, "Spirit of the Lord." The anointing with oil was simply symbolical and typical of the real spiritual anointing by the Spirit of God which the Messiah shall receive and which thus constitutes Him Israel's Messiah. In the succeeding verses appear the glorious results which follow the work of the Messiah. For glowing descriptions of the earth during the reign of the Messiah see Psa. 72; 132; Isa. 11 and 12.*

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*In some quarters the Messianic prophecies are interpreted not as predictions of a personal Messiah but of an age or period of the world during which certain ideals and standards will prevail. During that age, according to this theory, the world will have evolved a civilization intellectually, ethically, culturally, and materially far superior to the present order: in other words, a golden age. In order to teach this lesson the most effectually to their contemporaries, the prophets personified the age, since, according to the current idea, a noble king was the very embodiment and personification of life's highest ideals and principles.

In reply to this position let the reader note the fact that the one fundamental principle for interpreting any language, oral or written, is that each word is to be taken in its ordinary, primary, literal meaning unless the

context indicates otherwise. Whenever this rule is not observed, it is impossible for one to understand correctly what is said. Another important rule that is absolutely essential to proper understanding of language is that whenever the context points to a figurative or metaphorical meaning, that secondary or figurative meaning of the words or of the passage is to be chosen which accords with its symbolic or figurative meaning in passages about which there is no discussion. An examination of all of the Messianic passages in the Tenach points clearly to the conclusion that the literal meaning is to be chosen. Therefore the figurative interpretation of Messianic prophecies is purely arbitrary and gratuitous.

A second objection to this theory is that in the Messianic passages the Messiah is represented as coming and ushering in this golden age. Therefore the Messiah is distinguished in these prophecies from the age itself. (For examples see Isa. 11; 32; 33:17-23; Jer. 23: 5-8; Psa. 72; 132).

Chapter VIII
TIME OF MESSIAH'S APPEARING

THE time when God assumes human form in order to visit the world in its sorrows and distresses, which beset all on every hand, should be considered of the greatest importance not only by Israel but by all mankind.

I. According to the Prediction of the Torah (Gen. 49:10) לֹא־יָסוּר שֵׁבֶט מִיהוּדָה וּמְחֹקֵק מִבֵּין רַגְלָיו עַד כִּי־יָבֹא שִׁילֹה וְלוֹ יִקְהַת עַמִּים: "The sceptre shall not depart from Judah, nor a lawgiver from between His feet, till Shiloh come, having the obedience of the peoples" (Author's translation). The person referred to as Shiloh is acknowledged by many Hebrew and Christian scholars to be the Messiah מָשִׁיחַ.

The position is sometimes taken that the translation of Gen. 49:10 is inaccurate. The following translation has been suggested by one author: "The sceptre shall not depart from Judah nor a lawgiver from between his feet forever. For Shiloh shall come, and to him shall be the gathering of the people." The translator then adds that the passage teaches "That Shiloh, by whom Messiah may be meant, shall restore the sceptre to Judah, and the right to make laws." This translation grammatically may be justified but it seems quite strained and awkward in this context. There is a contradiction between the translation and the translator's explanation. In the translation he states that the sceptre and a lawgiver shall never depart from Judah; in the comment he says that Shiloh, which expression may refer to Messiah, will restore the sceptre to Judah. If it has never departed from Judah, it cannot be restored; hence the contradiction. Even this translator admits that the passage may refer to the Messiah.

Isaac Leeser thus translates it: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet; until Shiloh come, and unto him shall the gathering of the people be."

That the passage was anciently understood as of Messianic import is seen from the following quotation from Dr. Edersheim: "The expression 'Shiloh' is also applied to the Messiah, with

the curious addition, that in the latter days all nations would bring gifts to Him. Alike the Targum Onkelos, Pseudo-Jonathan, and the Jerusalem Targum, as well as Sanh. 98b, the Midrash on the passage, and that on Prov. 19:21, and on Lam. 1:16, where it is rendered *shelo*, 'whose it is,' refer the expression 'Shiloh,' and, indeed, the whole passage, to the Messiah."

Rab said, "The world was created only for the sake of David; Samuel said, It was for the sake of Moses; R. Yochanan said, It was only for the sake of the Messiah. What is his name? Those of the school of R. Shila say, Shiloh is his name, as it is said 'Until Shiloh come.'"

According to this prediction he comes before the sceptre (ruling power and authority) passes from Judah. Historically, the nation of Judah was completely destroyed and its governmental powers lost in the year 70 A. D. Hence according to the Torah, which is infallible, the Messiah has already come, but Israel did not recognize Him. See Isa. 53—the chapter which gives the picture of the Messiah suffering the agonies of death because of the transgression of Israel, His people, to whom the stroke was due.

II. According to the Prediction of Daniel

The very year that מָשִׁיחַ Messiah, the Prince, should be cut off is definitely prophesied in Dan. 9:26. In order to understand this prediction let one note the context. In the first year of Darius the Mede (Dan. 9:1, 2) Daniel was reading the prophecy concerning the Babylonian captivity. Stirred by this reading he began to pray but was interrupted by the angel Gabriel who was dispatched from God to him. Daniel having read Jeremiah's prophecy, doubtless, concluded that the reign of "peace, plenty, and prosperity" for Israel was to follow immediately after the captivity. Since he was thinking in terms of years (see verse 2) the angel disabused his mind of the wrong conclusion which he had drawn from his reading and informed him that instead of the restoration of the kingdom to Israel in glory, which he assumed would be established at the end of the seventy years of captivity, there would be seven seventies (of years) "decreed upon thy people and upon thy holy city" before the inauguration of the

glorious kingdom (Dan. 9:24). According to verses 25 and 26, at the conclusion of the sixty-ninth week (483rd year), the Messiah would be cut off and have nothing. The initial date of this period of four hundred and eighty-three years is the year of the issuing of the decree to the Jews to restore and to build Jerusalem, which, according to history, occurred in the year 538 B. C. Hence according to this prediction the Messiah was to be cut off four hundred and eighty-three years after Cyrus issued this decree.*

* The chronology of the Persian period of universal history is in great confusion; the inspired statement of Daniel is the only authenticated chronological statement which one has and in which he can put any dependence for these periods. Since the Tenach has proved to be accurate and absolutely trustworthy in every detail wherever it has been possible to test its statements by the acid tests of cold truthful scientific facts, one can be absolutely certain that the statement, "shall the anointed one be cut off, and have nothing" is trustworthy in the highest degree, and that the Messiah, the Prince, did come four hundred and eighty-three years after Cyrus issued his decree (Ezra 1:1-4) and was cut off.

Chapter IX

OUTLINE OF MESSIAH'S CAREER ACCORDING TO MICAH

THROUGHOUT the predictions of the various prophets one finds scattered prophecies of the Messiah and of His work. These predictions are, considered apart from all others, partial and fragmentary; but, when understood properly and correlated with kindred passages, they present two different and well-defined pictures. These pictures are so very clearly presented and so very different that many Hebrew scribes, doctors of the law, and teachers explain them as two different persons—the Messiah of suffering and the Messiah of glory. This interpretation, however, when all of the facts in the case are properly understood, does not seem to the author to be the correct one. To him it appears that these two pictures present the one person at different times of His career. This conclusion is confirmed by the facts which are presented in the prophecy of Mic. 5:1-5, which passage gives a panoramic or birdseye view of the entire career of the Messiah in His relation to Israel. These partial or fragmentary views of the Messiah in the light of this passage are seen to be special pictures of Him at different times and when properly correlated and brought together constitute the identical picture of the present passage.

In Mic. 5:2 the prophet says that there shall come forth from Bethlehem of Judah, He Who is to be "Ruler in Israel; Whose goings forth are from of old, from everlasting." This passage has correctly been interpreted by many great Hebrew scholars to be a prediction of the Messiah. According to it, He arises out of Bethlehem, "Whose goings forth are from of old, from everlasting." This quotation makes it quite clear that Israel's ruler existed prior to the time of His coming forth from Bethlehem, namely from eternity. That the expression, וּמוֹצָאֹתָיו מִקֶּדֶם מִימֵי עוֹלָם: "and His goings forth are from of old, from ancient days," means from all eternity, i. e., that this one is the self-existent Eternal One, is seen from

the fact that in Hab. 1:12 the eternity of God is expressed by the words מִקֶּדֶם "from everlasting." Hence, He can be none other than the Eternal God, who existed from eternity. עַתָּה תִתְגֹּדְדִי בַת־גְּדוּד מָצוֹר שָׂם עָלֵינוּ בַּשֵּׁבֶט יַכּוּ עַל־הַלְּחִי אֵת שֹׁפֵט יִשְׂרָאֵל: וְאַתָּה בֵּית־לֶחֶם אֶפְרָתָה צָעִיר לִהְיוֹת בְּאַלְפֵי יְהוּדָה מִמְּךָ לִי יֵצֵא לִהְיוֹת מוֹשֵׁל בְּיִשְׂרָאֵל וּמוֹצָאֹתָיו מִקֶּדֶם מִימֵי עוֹלָם: לָכֵן יִתְּנֵם עַד־עֵת יוֹלֵדָה יָלָדָה וְיֶתֶר אֶחָיו יָשׁוּבוּן עַל־בְּנֵי יִשְׂרָאֵל: וְעָמַד וְרָעָה בְּעֹז יְהוָה בִּגְאוֹן שֵׁם יְהוָה אֱלֹהָיו וְיָשָׁבוּ כִּי־עַתָּה יִגְדַּל עַד־אַפְסֵי־אָרֶץ: וְהָיָה זֶה שָׁלוֹם אַשּׁוּר כִּי־יָבֹא בְאַרְצֵנוּ וְכִי יִדְרֹךְ בְּאַרְמְנוֹתֵינוּ וַהֲקִמֹנוּ עָלָיו שִׁבְעָה רֹעִים וּשְׁמֹנָה נְסִיכֵי אָדָם: "Now shalt thou gather thyself in troops, O daughter of troops: he hath laid siege against us; they shall smite the judge of Israel with a rod upon the cheek. But thou, Bethlehem Ephrathah, which art little to be among the thousands of Judah, out of thee shall one come forth unto me that is to be ruler in Israel; whose goings forth are from of old, from everlasting. Therefore will He give them up, until the time that she who travaileth hath brought forth: then the residue of his brethren shall return unto the children of Israel. And he shall stand, and shall feed *his flock* in the strength of the Lord, in the majesty of the name of the Lord his God: and they shall abide; for now shall he be great unto the ends of the earth. And this *man* shall be *our* peace. When the Assyrian shall come into our land, and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men" (Mic. 5:1-5 (4:14-5:4). Isaiah, Micah's contemporary, looking toward the future, prophesied of the coming of the Mighty God, Everlasting Father, in the form of a child. כִּי־יֶלֶד יֻלַּד־לָנוּ בֵּן נִתַּן־לָנוּ וַתְּהִי הַמִּשְׂרָה עַל־שִׁכְמוֹ וַיִּקְרָא שְׁמוֹ פֶּלֶא יוֹעֵץ אֵל גִּבּוֹר אֲבִי־עַד שַׂר־שָׁלוֹם: "For unto us a child is born, unto us a Son is given; and the government shall be upon His shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace" (Isa. 9:6 (5). By Micah it is specially stated that Messiah shall be born in Bethlehem of Judah, which is located about six miles south of Jerusalem. A comparison of these prophecies establishes the

facts that both prophets saw the one and same person, and that that one is the Messiah. From this conclusion there can be no escape.

In Mic. 5:3 one further reads, "therefore will he give them up, until the time that she who travaileth hath brought forth." The word "therefore" seems to introduce the conclusion from something which has just preceded. An examination of the preceding verses would seem to indicate that the only possible statement to which it can refer is the following one: "They shall smite the judge of Israel with a rod upon the cheek"—an outburst of anti-semitism, and also a revolt of Israel against not only a judge of Israel, but *"the* judge of Israel."

At this point it is necessary to note a special outstanding characteristic of the prophetic Word, which may be illustrated thus: One may from his position, looking in a certain direction, see ranges of mountains, those in the distance being higher than and towering above the nearer ones. At one glance he sees the different ranges, which, from his position, appear to be very close together, whereas in reality they may be separated by many miles. In describing the scene before him he may speak of the range nearest him, and, in the same breath, of the mountain peaks of the more distant range or ranges. It is thus with prophecy frequently. From the context of this passage, it is certain that the prophet sees in the immediate foreground of his prophetic view, the Babylonian captivity (Mic. 4:9, 10), which lasted for seventy years, and the restoration under Zerubbabel. From 4:11 to 5:1, like the distant mountain range towering above the nearer ones, appears the great final distress of the Hebrew nation in the time of Jacob's trouble, the Babylonian siege under Nebuchadnezzar being a type of the final one of the nations under the false-Messiah. The prophet sees Israel emerging from this titanic struggle a victorious conqueror. From other Scriptures (cf. Zech. 14) it is clear that Israel is delivered, not by her own strength, but by the intervention of her Messiah. (See Hos. 1:7; Psa. 45:3-7.). Micah illustrates the overthrow of her enemies at this time by the picture of the threshing-floor full of sheaves. The sheaves in the picture are the nations fighting against Jerusalem; Israel is the ox whose horn is iron and whose hoofs are brass. This representation at first glance, to the one who is

not familiar with the teaching of the Word of God, appears to be in contradiction to the statement of Hos. 1:7 but, since the Word of God always harmonizes, there is a solution to this seeming contradiction. In the midst of this life-and-death struggle, when her enemies are about to crush her, the Messiah suddenly appears on the scene and threshes the nations, thus bringing victory to her. Joel describes the same scene. "Multitudes, multitudes in the valley of decision! for the day of the Lord is near in the valley of decision. The sun and the moon are darkened, and the stars withdraw their shining. And the Lord will roar from Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be a refuge unto his people, and a stronghold to the children of Israel" (Joel 3:14-16).

From the prophet's point of view the fall of Jerusalem and restoration under Zerubbabel are the low mountains in the immediate foreground; the final distress of Israel from which the Messiah brings deliverance to her is the high and most remote range; intervening between these widely separated ranges appears the mountain peak of the rejection of the Judge of Israel; and lying between this latter peak and the most distant range is the long valley of Israel's rejection (cf. Zech. 1:8, Israel in the valley). The facts stated in the sentence above will become clearer as the investigation proceeds.

Withdrawing his gaze from the further mountain peak of Israel's future distress, the prophet again focuses his attention on the nearby disaster, the fall of Jerusalem and the Babylonian captivity, in which upheaval he sees the smiting of *a* judge of Israel in the person of Zedekiah,* king of Jerusalem, who was a type of *the* Judge of Israel who, like Zedekiah, is smitten and rejected.

From other passages, which will be investigated later, it is clear that it is with Messiah as it was with Moses, who presented himself to his people to deliver them from the cruel Egyptian

*"But the Chaldeans' army pursued them and overtook Zedekiah in the plains of Jericho and when they had taken him up to Nebuchadnezzar, king of Babylon, to Riblah in the land of Hamath, where he gave judgment upon him . . . also the king of Babylon slew all the nobles of Judah. Moreover, he put out Zedekiah's eyes, and bound him with chains, to carry him to Babylon"—(Jer. 39:5-7, Author's Tr.).

bondage, but not realizing his divine appointment, they rejected him. Forty years later when he appeared upon the scene with manifestations of divine power, they accepted him, and he wrought their deliverance. According to the sure word of prophecy, this Judge of the nation comes to Israel, is rejected, but later He returns manifesting divine glory, triumphing over his enemies, and bringing deliverance to the down-trodden race, at which time they accept Him. "Therefore, behold, the days come, saith the Lord, that they shall no more say, As the Lord liveth, who brought up the children of Israel out of the land of Egypt; but, As the Lord liveth, who brought up and who led the seed of the house of Israel out of the north country, and from all the countries whither I had driven them. And they shall dwell in their own land" (Jer. 23:7, 8).

The question arising at this point is "who is the judge of Israel?" Throughout the Scriptures, God is said to be the Judge of Israel and of the world. In Gen. 18:25 God speaks of Himself as the Judge of the world. In Judg. 11:27 He is Judge between the children of Israel and between the children of Ammon. Again, in Psa. 94:2 He is the Judge of the earth. Likewise, in Isa. 2:4 He judges the nations וְשָׁפַט בֵּין הַגּוֹיִם

In the preceding verse, however, one sees that the God of Jacob teaches the nations of His ways and they walk in His paths. Hence since it is God who is acting in this verse, and, since no one else is spoken of, it is evident that He is the One Who judges among the nations. An examination of this context and a comparison of it with parallel passages proves that this is a Messianic prediction (cf. Mic. 4:1-8). From the parallel passages one sees that the Messiah is the One Who judges the nations and who exalts Israel above them; but this passage speaks of Him, the Messiah, Israel's Judge and Law-Giver, as the God of Jacob אֱלֹהֵי יַעֲקֹב; hence the Messiah is none other than the God of Jacob. Once again (Isa. 33:22) God says that He is Israel's Judge. An examination of vs. 17-24 of this latter passage makes it plain that the Lord is the One who dwells in Zion and is her Judge. Israel has had many judges in the past, but there is only One Who can be called "The Judge of Israel," the Lord,

the Messiah. Therefore when Micah says that "they shall smite the Judge of Israel upon the cheek," he is speaking of the sufferings of the Messiah, the Prince מָשִׁיחַ נָגִיד (cf. Isa. 53). In the illustration the rejection and sufferings of the Messiah are a mountain peak lying between the two ranges.

Hence He, "the Judge of Israel" (Messiah the Prince), "will give them up ('for I will make a full end of all the nations *whither I have scattered thee!*') until the time that she who travaileth hath brought forth." Israel rejects her Ruler מָשִׁיחַ נָגִיד; He, in turn, rejects her for a definite time—"until the time that she who travaileth hath brought forth," i. e., the valley lying between the peak of Messiah's rejection and the suffering and Israel's final distress and deliverance. The period of Israel's rejection is terminated when "she who travaileth hath brought forth." The question arising here is, who or what is meant by the expression just quoted? The preceding context, doubtless, answers this question, as is seen in 4:10, "Be in pain, and labor to bring forth, O daughter of Zion, like a woman in travail." This same figure of travail is used by Isaiah, a contemporary of Micah, to refer to the unparalleled suffering through which Israel shall pass, and which is known as "Jacob's trouble" (see Isa. 66:7-9 and Jer. 30:7). In this passage of Isaiah the prophet compares Zion, Jerusalem, to a woman with child, who is in pain bringing forth her child—the faithful remnant mentioned throughout the prophecies.

After the travailing, the residue of his, Judah's, brethren "shall return unto the children of Israel." The meaning of this statement becomes very apparent in the light of a parallel passage found in Ezek. 37. In the latter passage is found the vision of the valley of dry bones, which is a prediction of the regathering of Israel and the restoration of her kingdom. In verse 15 the prophet is instructed to take two sticks, writing upon one "for Judah, and for the children of Israel his companions," and upon the other "for Joseph the stick of Ephraim and *for* all the house of Israel, his companions." The significance of this symbolic act is given in vs. 21-23: "Thus saith the Lord God: Behold, I will take the children of Israel from among the nations, whither they are gone, and will gather them on every side, and bring them into

their own land: and I will make them one nation in the land, upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all" (the restored nation).

And He, the Judge of Israel, שֹׁפֵט יִשְׂרָאֵל "shall stand, and shall feed *his flock* (the restored nation) in the strength of the Lord, in the majesty of the name of the Lord his God: and they shall abide; for now shall he be great unto the ends of the earth. And this *man* shall be *our* peace." This passage is a prediction of the time when Israel's God shall reign in Zion and she shall be head of the nations.

"Behold, the Lord יְהוָה will come as a Mighty One, and His arm will rule for Him: Behold, His reward is with Him, and His recompense before Him. He will feed His flock like a shepherd, He will gather the lambs in His arm, and carry them in His bosom, and will gently lead those that have their young" (Isa. 40:10, 11).

In this passage (Mic. 5:1-5) one sees the Shepherd of Israel, the Eternal God, coming forth out of Bethlehem to His people who blindly reject Him; hence He rejects them for a certain length of time at the expiration of which both Judah and Israel are reunited and He becomes their Shepherd, feeding them in the strength of God, and in the majesty of the Lord His God. The continuity of thought makes it very clear that there is but one person who passes through both experiences; first, as the Messiah of suffering and rejection (Isa. 53 and Psa. 22), and, secondly, coming again to His people as the Messiah of glory.

Chapter X

OUTLINE OF MESSIAH'S CAREER ACCORDING TO HOSEA

I. Chapter 3

HOSEA, his wife, and children were used as graphic living symbols of Israel in her relation to God. In Chapter I appears the account of the Lord's commanding him to take a fallen woman, Gomer by name, as his wife, who bore him a son, who was Jezreel. Her second child, a daughter, was named "Lo-ruhamah" which signified that "I (God) will no more have mercy upon the house of Israel that I should in any wise pardon them." Their third child, a son, was given the name "Lo-ammi," the significance of its name being "Ye are not my people, and I will not be your God." After this it seemed that Gomer deserted her husband and went back into the sinful life which she lived before her marriage to the prophet.

The Lord spoke again to the prophet commanding him to go and love "a woman beloved of her friend, and an adulteress." (The indication here is that this woman was none other than Gomer, his unfaithful disloyal wife). Obedient to the command of God, he went and purchased her, paying the price of an ordinary slave, charging her "thou shalt abide for me many days; thou shalt not play the harlot and thou shalt not be any man's wife," and promising her "so will I also be toward thee." Israel's entire history through the centuries is thus graphically set forth pictorially before the people in the persons of Hosea and his wife. Terah, the father of Abraham, was an idolater (Josh. 24:2); in Egypt Israel worshipped idols (Ezek. 20:8); and during the time of the Judges and that of the monarchy both Israel and Judah engaged more or less in idolatry, by which conduct they showed their disloyalty to God; hence, spiritually speaking, they were guilty of adultery, for God was the husband of the nation of Israel (Isa. 54:4-8). At the time of the Babylonian captivity the Shekinah of Glory departed from the temple הֵיכָל which act

symbolized God's giving Israel up. Here terminates the period of Israel's marital relationship with God, her husband.

With the captivity Israel entered upon the period of her widowhood (Isa. 54:4) which will continue until her Messiah *comes* in glory. The seventy years of residence in Babylon with its persecutions and the curtailment of her liberties proved to be a purifying time during which every vestige of the grosser forms of idolatry was purged from the nation. During the present period, Israel, though scattered among the nations, has never been assimilated into them but has maintained her national life and independent existence, which facts are the fulfillment of the symbolic act of Hosea's wife's obeying the charge "thou shalt abide for me many days; thou shalt not play the harlot, and thou shalt not be any man's wife."

In Chapter 3:4, 5, Hosea, explaining the significance of his living in separation from his wife and of their waiting for the time when they will again enter the marital state, said: כִּי יָמִים רַבִּים יֵשְׁבוּ בְּנֵי יִשְׂרָאֵל אֵין מֶלֶךְ וְאֵין שָׂר וְאֵין זֶבַח וְאֵין מַצֵּבָה וְאֵין אֵפוֹד וּתְרָפִים: אַחַר יָשֻׁבוּ בְּנֵי יִשְׂרָאֵל וּבִקְשׁוּ אֶת־יְהוָה אֱלֹהֵיהֶם וְאֵת דָּוִיד מַלְכָּם וּפָחֲדוּ אֶל־יְהוָה וְאֶל־טוּבוֹ בְּאַחֲרִית הַיָּמִים: "For the children of Israel shall abide many days without king, and without prince, and without sacrifice, and without pillar, and without ephod or teraphim: afterward shall the children of Israel return, and seek the Lord their God, and David their king, and shall come with fear unto the Lord and to His goodness in the latter days." During her present period of widowhood (from captivity to coming of the Messiah in glory), Israel has neither king nor prince; sacrifice nor pillar; ephod nor teraphim.

Here appear three pairs of opposites, which series accurately portrays her condition and explains her miserable lot during these centuries. The first member of each of these pairs presents the divine side whereas the second gives the human; hence the king is of divine appointment, since the kingdom of Israel is the kingdom of the Lord (I Chron. 28:5) and the throne upon which He sits is the כִּסֵּא יְהוָה throne of the Lord (I Chron. 29:23). But, says the prophet, "many days" Israel shall not have a king, that is, God will not give them a king; neither shall they have

a prince שַׂר, that is, a ruler of their own choice. That the word prince refers to a ruler selected by the people is seen when one notes the fact that this verse is written in Hebrew parallelism, and that the second member of the latter two pairs refers to things of human origin. Hence "prince," the second member of the first couplet, falls into the same human category as the second member of the latter two couplets.

The second couplet affirms that during this period Israel is not to have any sacrifices, that is, no acceptable system of ceremonies and worship in which God will be pleased and which he will accept.[1] [2]

Likewise, they shall be without pillar, that is, shall not engage in idolatrous worship. That such is the meaning of the statement

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[1] A glance at the liturgies that are in use in Russia and Eastern Europe confirms the interpretation of this prophecy as given above. In connection with certain sacrifical regulations found in Leviticus and the Mishna, there appears the following prayer: "Lord, Lord of the universe, thou hast commanded us to offer a continual sacrifice in its appointed seasons, and that the priests should stand in their services and the Levites in their ministry, and Israel in their appointed place. But now, through our iniquity the temple is destroyed, a continual sacrifice has ceased, and we have neither priest in his service or Levite in his ministry . . . therefore, let it please Thee, Oh Lord, our God, and the God of our fathers, that the words of our lips (by which is meant the repetition of the portions of Scripture where sacrifices are commanded), may be esteemed . . . . . and acceptable before Thee, as if we had offered continual sacrifice and as if we stood in our appointed position." After reading the Mishna in connection with the sprinkling and pouring of the blood of various sin offerings, there likewise appears this prayer: "May it please thee, O Lord our God, and the God of our Fathers, that if I am guilty of a sin for which I ought to bring a sin offering, that this ritual may be acceptable before thee as if I had brought a sin offering" (Baron). The only offering for sin which Israel can bring is that which it set forth in Isa. 53 as will be seen in Chapter XVIII.

[2] A superficial view of this statement might lead one to conclude that it is contradictory to the historical record which states that the temple service was resumed after the Babylonian captivity until the destruction of same in the year 70 A. D. by Titus. Such a conclusion is erroneous, for the Shekinah of Glory had departed from the temple and God did not look upon the continuance of the ceremonies as in former days; but had regard only for the individuals whose hearts were right toward Him.

Since the destruction of Jerusalem 70 A. D. there has not been carried on any national worship; in private, however, and in synagogues throughout the diaspora a limited service has been substituted for the original. Hence since they have no sacrifice, and since "the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls: for it is the blood that maketh atonement by reason of the life," Israel, (let it be said with the deepest concern and sympathy) is without sacrifice and atonement, i.e., without access to God and eternal life.

For a full discussion of the necessity of atonement see Chapter XVIII.

is clear from the fact that from the exodus onward the word מַצֵּבָה pillar, with the exception of Ex. 24:4 and Isa. 19:19, universally refers to idolatrous worship, which is forbidden in Lev. 26:1. The captivity of the ten tribes into Assyria is attributed to a violation of this injunction (II Kgs. 17:10, 11, 18).

The first member of the third couplet is an ephod, which Israel shall lack during this period of widowhood. As is well known to Bible students, the ephod was part of the paraphernalia of the High Priest to which were attached the Urim and Thummin. At various times God revealed His will in Israel through it (see I Sam. 23:9-12; 30:7, 8). The second member of this last couplet is "teraphim." The teraphim* was an image which was used by the heathen as an object of worship and also as a means of receiving communications from heathen gods. In the degenerate days of the judges, when every man did that which was right in his own eyes, Micah, an Ephraimite (Judg. 17:5) had "a house of gods, and he made an ephod, and teraphim." Of course, such gross idolatry was forbidden of God; therefore during this period under consideration, God has purged out this evil abominable practice.

The gist of the message set forth in these three couplets may be expressed in the language of another: "the first speaks plainly of a king; the second of the sacrifice, with which, of course, is bound up the idea of *priesthood;* and in this last we have a reference to the revealing of the mind of God which is more properly connected with the prophetic office." That the above interpretation is not one patent to Christians is seen by an examination of Kimchi's comment on the expression "many days." "These are the days of this present captivity, in which we are in the power of the Gentiles, and in the power of their kings and princes, and we are 'without a sacrifice and without an image,' i. e., without a sacrifice to God and without an image to false gods; and 'without an ephod and without teraphim,' i. e.,

* One may argue that since the word "teraphim" in Gen. 31:32 refers to a single idol which Rachel stole from her father, and since it is in the plural number and is used as a synonym for the expression "thy gods," the latter expression though plural in form is singular in meaning. Superficial reasoning would argue thus, but, when it is known that the word teraphim occurs only in the plural number as the word "faces," the logic breaks down. Teraphim may be used for one image or for a thousand.

without an ephod to God, by means of which we could foretell the future as with the Urim and Thummin; and without teraphim to false gods. This is the present condition of all the children of Israel in this present captivity"* (Baron).

The period of widowhood is brought to a close "in the latter days" when the children of Israel shall return, "seek the Lord their God, and David their king, and shall come with fear unto the Lord and to His goodness." The statement that Israel shall return and shall seek the Lord her God assumes that she has departed from Him during this period, and that she has been out of fellowship with Him. This assumption is confirmed by various statements from the prophets. The message of Azariah, the son of Obed, to King Asa of Judah states clearly the principles underlying God's rejection or setting Israel aside, and of their return to Him. וַעֲזַרְיָהוּ בֶּן־עוֹדֵד הָיְתָה עָלָיו רוּחַ אֱלֹהִים: וַיֵּצֵא לִפְנֵי אָסָא וַיֹּאמֶר לוֹ שְׁמָעוּנִי אָסָא וְכָל־יְהוּדָה וּבִנְיָמִן יְהוָה עִמָּכֶם בִּהְיוֹתְכֶם עִמּוֹ וְאִם־תִּדְרְשֻׁהוּ יִמָּצֵא לָכֶם וְאִם־תַּעַזְבֻהוּ יַעֲזֹב אֶתְכֶם: וְיָמִים רַבִּים לְיִשְׂרָאֵל לְלֹא אֱלֹהֵי אֱמֶת וּלְלֹא כֹהֵן מוֹרֶה וּלְלֹא תוֹרָה: וַיָּשָׁב בַּצַּר לוֹ עַל־יְהוָה אֱלֹהֵי יִשְׂרָאֵל וַיְבַקְשֻׁהוּ וַיִּמָּצֵא לָהֶם: וּבָעִתִּים הָהֵם אֵין שָׁלוֹם לַיּוֹצֵא וְלַבָּא כִּי מְהוּמוֹת רַבּוֹת עַל כָּל־יֹשְׁבֵי הָאֲרָצוֹת: וְכֻתְּתוּ גוֹי־בְּגוֹי וְעִיר בְּעִיר כִּי־אֱלֹהִים הֵמָם בְּכָל־צָרָה: וְאַתֶּם חִזְקוּ וְאַל־יִרְפּוּ יְדֵיכֶם כִּי יֵשׁ שָׂכָר לִפְעֻלַּתְכֶם: "Hear ye me, Asa, and all Judah and Benjamin: the Lord is with you, while ye are with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you. Now for a long season Israel was without the true God, and without a teaching priest, and without law: but when in their distress they turned unto the Lord, the God of Israel, and sought him, he was found of them. And in those times there was no peace to him that went out, nor to him that came in; but great vexations were upon all the inhabitants of the lands. And they were broken

* "Rabbi David Kimchi was born in Narbonne in 1160 and died about 1235. So great was his fame that the Jews applied to him by a play on words a talmudic saying (Aboth III. 17) adapted to mean, 'No Kimchi, no understanding of the Scriptures!'"

in pieces, nation against nation, and city against city; for God did vex them with all adversity. But be ye strong, and let not your hands be slack; for your work shall be rewarded" (II Chron. 15:1-7).

At various times in her history Israel has forsaken God Who, in turn, gave her up; hence she was "without the true God, and without a teaching priest, and without law: but when in their distress they turned unto the Lord, the God of Israel, and sought him, he was found of them." The period referred to by "many days" is the longest period during which she has been without God, and, thank God, it will be the last one, for at the termination of this period she will seek the Lord earnestly with all her heart and find Him (Jer. 29:13). For predictions of her national repentance and her turning to God at the termination of this period, see Isa. 53:1-9, Jer. 3:21-25, Zech. 12:10-14.

The statement given by Ezekiel in Chapter 21:25-27 confirms the interpretation of this passage: "And thou, O deadly wounded wicked one, the prince of Israel, whose day is come, in the time of the iniquity of the end, thus saith the Lord God: Remove the mitre, and take off the crown; this *shall be* no more the same; exalt that which is low, and abase that which is high. I will overturn, overturn, overturn it: this also shall be no more, until he come whose right it is; and I will give it *him*." Ezekiel in the form of a command announced the deposing of both the priesthood and the regal line in the following words: "Remove the mitre and take off the crown." The expression "this shall be no more the same" means that the order existing prior to that time shall be discontinued. The next statement, "Exalt that which is low, and abase that which is high," though in the form of a command, in reality is but another way of saying, "If ye exalt that which is low and abase that which is high," and forms the condition to which the following words are the conclusion, "I will overturn, overturn, overturn it." These words assert to the "deadly wounded wicked one, the prince of Israel, whose day is come in the time of the iniquity of the end" that whatever efforts are made at a revolution to overthrow any existing order or to establish a certain program in Israel will be unsuccessful, for God will bring to nought every effort of man to re-establish the priest-

hood and royal line. For there is to be no such thing "until he come whose right it is, and I will give it *him.*"

When He comes "Whose right it is," Israel's sorrow and long night will be turned into joy and the bright, glorious day—"a morning without clouds" (II Sam. 23:4). He will ascend the throne of David (Isa. 9:6,7) which is the throne of the Lord (I Chron. 29:23), and His reign will endure forever, and His throne as the sun before Me (Lord) (Psa. 89:36,37). The kings of the Davidic line sat upon the throne of the Lord as substitutes, functioning as rulers of the chosen race, the kingdom of God in their day, and in their imperfect way occupying the time "until He come Whose right it is" (cf. Gen. 49:10). None of them could claim an absolute inherent right to the throne of David, the throne of God, because they were imperfect, sinful men; but the Child Whose birth Isaiah predicts (Isa. 9:6,7(5,6) and Who is named "Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace" is the Only One Who can rightfully claim it and sit thereon, because He is the God-Man, God manifest in the flesh; hence He has an absolute right to the throne of the Lord. At that time the Lord shall be King over all the earth (Zech. 14:9) and there shall be no more curse (v. 11). When King Messiah reigns, according to this passage and many others, "the children of Israel shall return, and seek the Lord their God" from Whom they have during these long centuries turned away. Furthermore, they will seek David their king. This prediction of their seeking David simply refers to the return of the ten Northern tribes who turned away from the house of David (I Kings 12:16), the expression "David their king" referring to the Messiah, Who is, humanly speaking, a descendant of David. Furthermore, they will "come with fear unto the Lord and to His goodness in the latter days." This statement repeats the prediction that Israel shall in penitence return to God and, in her turning to God, she comes unto His goodness, i. e., the blessings of a material nature and likewise spiritual which He will bestow upon her (cf. Hos. 2:8).

The analysis of this prediction sets forth very graphically the crooked and uneven path over which Israel has journeyed and will in the future travel.

II. Hosea 5:14-6:3 (5:15-6:4)

In this passage of Scripture are presented most of the various experiences of Israel in relation to Messiah, beginning with her rejection of God and her disobedience until she in genuine repentance returns to the Lord, and the Messiah returns a second time to make her a blessing in the world. In 5:9 appears a definite prediction of the desolation, on account of her sins, which, according to the historical evidence, was fulfilled in the downfall of the ten tribes which occurred in 722 B. C. In the next verse likewise appears a prediction concerning the judgment of God which would be poured out upon the kingdom of Judah for their "removing the land mark" which prediction probably referred, not to literal land marks, but to the people's ceasing to worship God alone and their following the Baal worship of the Northern kingdom. Verse 11 reiterates the overwhelming threatening judgment. In verse 12 God in a figure predicts the threatened judgment of Judah. Verse 13 presents the futility of the efforts on the part of Israel and Judah to obtain aid from Assyria. כִּי אָנֹכִי כַשַּׁחַל לְאֶפְרַיִם וְכַכְּפִיר לְבֵית יְהוּדָה אֲנִי אֲנִי אָטְרֹף וְאֵלֵךְ אֶשָּׂא וְאֵין מַצִּיל׃ "For I will be unto Ephraim as a lion, and as a young lion to the house of Judah: I, even I, will tear and go away; I will carry off, and there shall be none to deliver." In this prediction God compares Himself to a lion in His bringing judgment upon Ephraim and to a young lion in His punishment of Judah. As stated above, God fulfilled the threatened judgment when He acted as a lion to Ephraim in His overruling the political policy of Assyria, and in His causing her to invade and to crush the kingdom of Israel in 722 B. C. Likewise, He was as a young lion to the house of Judah when He by His over-ruling providence caused Nebuchadnezzar, King of Babylon, to crush the southern kingdom and to take the captives into Babylonian exile, which calamity occurred in the period 606 to 585 B. C. In these two judgments God was simply fulfilling the threat "I, even I, will tear and go away; I will carry off and there shall be none to deliver." The tearing of Judah was not a fatal death blow, humanly speaking, as was the tearing of Ephraim, for, in the former case, God brought back the willing exiles—approximately 50,000—after seventy

years, and re-established the nation. Just at the time of the downfall of the nation and its captivity God left Israel, as is seen in (Ezek. 9-11). But though Judah was reorganized after the exile, God did not dwell in her midst as He had done prior to the national overthrow. The final tearing of the nation, limb from limb, as it were, came in the disaster of 66 to 70 A. D. At this latter time God forsook Judah, going away and leaving her to her own fate. From that day until the present Israel has been scattered among the nations and has suffered untold persecution, though earnest, sincere hearts within the nation have pled for the Lord to return and to restore it to its place of supremacy above the nations. The facts that God restored the nation after the overthrow and Babylonian exile, and that in 66-70 A. D. completely annihilated her national existence, scattering her among the nations and refusing to hear her earnest petitions for nineteen hundred years (cf. Isa. 59:1-8) prove overwhelmingly two things: firstly, that the sin which caused the latter disaster was more heinous in God's sight than that which caused the former one; and, secondly, that this sin has never been repented of, for when she repents God will forgive and place her in her rightful place among the nations (Jer. 3:11-25). That God thus deals with Israel is clearly seen from the facts concerning Achan's sin (Josh. 7), which are as follows: Achan's sin in seizing the forbidden spoil; Israel's defeat at Ai because of the disrupted fellowship with God, which fellowship was broken by the sin; the national renunciation and removal of the sin; and the restoration to fellowship with God and complete victory over her enemies.

A glance at the centuries immediately preceding the overthrow in 70 A. D. reveals no such gross sins as idolatry and immorality, which sins precipitated the disaster of 606 B. C.; but, on the other hand, such a glance at the history of those times reveals many sterling and excellent qualities of the nation. Among the sins of the nation during those centuries there is none which, according to the author's judgment, would justify such an overwhelming disaster and age-long rejection such as Israel has and is experiencing. There is one event, however, which had within it the potentialities of such a calamity. If a mistake was made in the disposition of the same, the punishment of God upon

the nation would bring such conditions as have prevailed for the past 1900 years, namely, the rejection of the entire nation and their dispersion throughout the world. This event is none other than the rejection on the part of the nation of King Messiah Whom God sends to bless it. The rejection of Him by the nation is a sin of such magnitude and gravity as to justify the humiliating national overthrow and subsequent dispersion among the nations. In vain the historian searches for any event in this period of time, the acceptance or rejection of which carried with it consequences of such far-reaching results comparable to the case of the acceptance or rejection of the Messiah. This supposition seems to the author to promise a working hypothesis at least for explaining the national calamity and overthrow since, according to Gen. 49:10, the ruling power was to remain in the tribe of Judah until Shiloh, who is none other than the Messiah, shall come. Since the national overthrow came in the year 70 of the common era when Titus, the Roman general, captured Jerusalem, and since the Messiah was scheduled to come before that event, the proof afforded by these conditions is all but positive that it was the rejection of King Messiah by the nation that brought on this national calamity.

Therefore though Hosea does not state in so many words that the rejection of Messiah by the nation is the cause of the national overthrow, it is presupposed or implied by his language, for every result must have an efficient cause, there being no other adequate reason for the result except her rejection of Him (Hos. 5:14(15). אֵלֵךְ אָשׁוּבָה אֶל־מְקוֹמִי עַד אֲשֶׁר־יֶאְשְׁמוּ וּבִקְשׁוּ פָנָי בַּצַּר לָהֶם יְשַׁחֲרֻנְנִי: "I will go and return to my place, till they acknowledge their offence, and seek my face." These words imply that the Lord has come to the nation, has torn it, and has gone back to the place of His abode, namely, the heaven of heavens (Psa. 115:16). The period of the Lord's absence after tearing the nation is to the present time approximately nineteen centuries. This period of their dispersion will be brought to a close when "in their affliction they will seek me earnestly."

Israel in her affliction will realize her utter dependence upon God, and having none other upon whom to lean will turn to God with all of her heart. This period of her dispersion ends with the period which Jeremiah called "the time of Jacob's trouble" (Jer. 30:6, 7).

In the midst of her affliction there will be universal mourning as Zechariah said in Chapter 12:10f. Then shall they say: לְכוּ וְנָשׁוּבָה אֶל־יְהוָה כִּי הוּא טָרָף וְיִרְפָּאֵנוּ יַךְ וְיַחְבְּשֵׁנוּ: יְחַיֵּינוּ מִיָּמִים בַּיּוֹם הַשְּׁלִישִׁי יְקִימֵנוּ וְנִחְיֶה לְפָנָיו: וְנֵדְעָה נִרְדְּפָה לָדַעַת אֶת־יְהוָה כְּשַׁחַר נָכוֹן מֹצָאוֹ וְיָבוֹא כַגֶּשֶׁם לָנוּ כְּמַלְקוֹשׁ יוֹרֶה אָרֶץ: "Come, and let us return unto Jehovah; for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: on the third day he will raise us up, and we shall live before him. And let us know, let us follow on to know the Lord: his going forth is sure as the morning; and he will come unto us as the rain, as the latter rain that watereth the earth" (Hos. 6:1-3). Verse 1, quoted above, is the prophet's call to the generation of the nation living at the time of Jacob's trouble to return unto God Who has smitten but Who will heal. This repentance is the subject of Jeremiah 3:21-25. When Israel returns to the Lord then He, Whom she has rejected, "will come unto us (the repentant generation at that time) as the rain, the latter rain that watereth the earth."

Therefore in this passage there is implied, as stated above, Israel's rejection of her Messiah; but His rejection of her, His returning to His place in glory, her long night of rejection, her distress in the end time, her repentance and her returning to God, and Messiah's return are clearly stated.

Chapter XI

OUTLINE OF MESSIAH'S CAREER ACCORDING TO BOOK OF IMMANUEL (Isa. 7-12)

IN Isaiah 7-12, inclusive, is found that portion of Scripture known among scholars as the "Book of Immanuel," being thus named because Immanuel (Messiah) is the subject of the prophecy. These prophecies were spoken through ישעיה Isaiah at the time when the northern kingdom, allied with Syria, threatened an aggressive warfare against Ahaz, king of Judah, which warlike movement caused consternation in Jerusalem. God immediately sent the prophet to Ahaz with this message, "Ask thee a sign of the Lord thy God; ask it either in the depth, or in the height above." To this message Ahaz, with hypocritical piety, answered, "I will not ask, neither will I tempt the Lord," which answer was but a pious dodge in a vain attempt to soothe a guilty conscience. Seeing that the king, bent on carrying out his own plans in preference to trusting the Lord and obeying the word of the prophet, rejected the miracle which God proposed to work in order to confirm his faith, Isaiah with his face toward the future addressed the "house of David" in the following words: "Is it a small thing for you to weary men, that ye will weary my God also? Therefore the Lord himself will give you a sign: behold, the virgin shall conceive* and bear a Son, and shall call

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* Attention sometimes is called to the fact that הרה "has conceived" is in the perfect tense and that, therefore, it cannot refer to the birth of a child in the future, but that it referred to Isaiah's wife who had already conceived. The verb's being in the perfect tense does not determine the time element, since, as is well known by all Hebrew grammarians, the time element is not expressed by the Hebrew verb but must be gathered from the context. This use of the perfect is what is known as the predictive perfect. In vision the prophet saw the event of which he spoke as already accomplished; hence his use of the perfect. Excellent examples of this use is seen throughout the Tenach. One or two examples will suffice. In Josh. 6:2, the Lord said, "See, I have given into thy (Joshua's) hand Jericho . . ." In that promise it had been given to Joshua but not in reality, and yet the Lord said, "I have." Again, in I Kgs. 22:17, the prophet said to Ahaz and Jehoshaphat, "I saw all Israel scattered upon the mountains." Here the speakers used the perfect stem in speaking of events which were yet in the future.

Since the Hebrew verb does not express the time element which, as

His Name Immanuel" (Author's Tr.). That the expression "house of David" refers to the Davidic dynasty is clear from I Kings 12:16. Therefore the prophecy concerning the birth of the Child of verse 14 was not addressed to Ahaz, but to the Davidic house.

That this interpretation is correct is certain from the fact that in verse 11 the prophet in speaking to Ahaz used the singular form of "you"; but when he in verse 13 addressed the house of David he used the plural of "you." The use of the plural verb in this verse places this interpretation beyond question.

To seek for its fulfillment in the days of Ahaz, then, is to overlook the ones to whom the prophecy was addressed.* "Therefore the Lord Himself will give you a sign: behold, a virgin shall conceive, and bear a Son, and shall call His Name Immanuel." The sign which the Lord gave was that the virgin shall conceive etc. Some English translations have "a virgin," but the Hebrew text is "the virgin," the definite article pointing to some special virgin. This passage viewed in the light of וְאֵיבָה אָשִׁית בֵּינְךָ וּבֵין הָאִשָּׁה וּבֵין זַרְעֲךָ וּבֵין זַרְעָהּ הוּא יְשׁוּפְךָ רֹאשׁ וְאַתָּה תְּשׁוּפֶנּוּ עָקֵב: (Gen. 3:15) undoubtedly refers to the one in the latter passage called the "seed of the woman." For a person, object, or event to serve as a sign to any one it is necessary that he, or it, possess such outstanding characteristics or features so as to point definitely and unmistakably to the thing of which it serves as a sign. This statement being true, a married woman's giving birth to a child would possess no marked features which could possibly serve as a definite token of the fulfillment of the prediction. Therefore these facts undoubtedly preclude the thought of the birth

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stated above, must be gathered from the context, it is necessary always to examine each context. The context of Isa. 7:14 indicates clearly that it is a prediction and not a record of accomplished facts. It is, therefore, correct to translate the passage, "Behold, the virgin shall conceive, and bear a son, and shall call his name Immanuel."

* Some scholars thinking that the prophecy was addressed to Ahaz attempt to find the fulfillment of the virgin-born child in the birth of Isaiah's son, "Maher-shalal-hash-baz." That the prophecy did not refer to this child is evident from the fact that God instructed Isaiah to name his child not Immanuel but "Maher-shalal-hash-baz," whereas the name of the child of this prophecy is Immanuel.

of Isaiah's second son's being the fulfillment (Isa. 8:1-4).* הָעַלְמָה translated "the virgin" means a single woman and appears only in the following passages: Gen. 24:43, Ex. 2:8, Prov. 30:19; Isa. 7:14; Psa. 68:26; S. of S. 1:3. (Also in I Chron. 15:20; Psa. 9:1; 46:1, 48:15 occurs עֲלָמוֹת, which, according to most scholars, is a reference to the soprano voice of woman or the falsetto voice of boys.) An examination of the context of every occurrence of the word, except the present passage under discussion, reveals beyond a doubt that it was used with reference to a single girl, a maiden. In the earliest Greek version of the Tenach, Septuagint, which was translated by Hebrew scholars, the Greek word παρθένος is used to translate the word בְּתוּלָה, the meaning of which is that of a virgin, except in a few cases such as Joel 1:8, where undoubtedly it refers to a young widow. παρθένος, likewise, is the word used by them to translate נַעֲרָה which undoubtedly means a maiden, and is used also by them twice to translate הָעַלְמָה in Gen. 24:43 and Isa. 7:14. The former of these passages without doubt refers to a single woman; the latter is the one under investigation. From these facts it is quite clear that the Hebrew translators of this early Greek version who used παρθένος to translate the words about which there is no dispute concerning their meaning a virgin and who made that translation before the rise of the controversy between the Jew and the Christian concerning the birth of Jesus understood by הָעַלְמָה (Isa. 7:14) that the prophet meant a young unmarried woman.

The child who is mentioned here is to be called "Immanuel" which means "God with us." The name of the child in the light of the miraculous element of the context is a definite prediction of the time when God assumes the form of a child and enters the world by virgin birth.† This prediction is con-

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* The position taken by some, namely, that the definite article "the" is equivalent to "this," thus making "this virgin" a reference to Isaiah's wife, is an interpretation invented to satisfy a certain theological bias, since there is no example of such a meaning of the definite article. The only exception to this rule is the use of the definite article with such words as "day," but such an expression is elliptical, having the expression "the this" understood.

† There is no reason for one's doubting the virgin birth of Messiah; especially, no Hebrew who accepts the Torah as the Word of God should have any difficulty in accepting His virgin birth, since it affirms that the birth of Isaac was supernatural. (See Gen. 18:9-15.).

firmed by Chapter 9:6 (5). כִּי־יֶלֶד יֻלַּד־לָנוּ בֵּן נִתַּן־לָנוּ וַתְּהִי הַמִּשְׂרָה עַל־שִׁכְמוֹ וַיִּקְרָא שְׁמוֹ פֶּלֶא יוֹעֵץ אֵל גִּבּוֹר אֲבִי־עַד שַׂר־שָׁלוֹם: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace."*

The translation, "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, The Mighty God, the Everlasting Father, the Prince of Peace," is said by one author to have been made by Christians. This same author claims that the following is the correct translation: "And the Wonderful, the Counsellor, the Mighty God, the Everlasting Father, shall call his name Prince of Peace." His justification for this translation is that the verb וַיִּקְרָא is in the active voice (Kal) and not passive (Niphal).

The author admits that the Kal stem is in the active voice, but he also wishes to call attention to the fact that there is a well-established idiom in which the active voice is used in the passive sense with this very verb. In the following references the Kal stem is used with this passive sense: Gen. 11:9; 19:22; 25:30; 27:36; 29:34. In Jer. 23:6 the Kal imperfect of this same verb is translated by both Isaac Leeser and the translation of Jew. Pub. Soc. as if it were passive in the following statement: "And this is his name whereby he shall be called, the Lord is our righteousness." Without controversy the passive idea in this special idiom is expressed by the Kal stem.

Isaac Leeser translates this passage thus: "For a child is born unto us, a son hath been given unto us, and the government is placed upon his shoulders; and his name is called, Wonderful,

* This prediction torn aloof from the supernatural elements of the context might be interpreted to mean that a child would be born and would be given the name Immanuel, whose name was to serve as a prediction that God would sometime in the future dwell with Israel. Isaiah's son, of whom mention is made in Isa. 8:1-4, bore a name which was a definite prediction of a coming calamity. Concerning the birth of this son there is no miraculous element predicated; but in 7:14 the birth of this child Immanuel is set in the midst of supernatural elements. Therefore such an interpretation is impossible. Hence the interpretation mentioned in the context above is the only possible one.

Counsellor of the Mighty God, of the Everlasting Father, the Prince of Peace."

Therefore the correct translation is: "And his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace."

This passage being allowed to give its message without any modification simply states that in the future from Isaiah's day, a Child is to be born to the Jewish nation, which Child is to be called "Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace." This Child is called by these divine names because He is divine, namely, the "Mighty God and Everlasting Father." It is impossible to conceive of God's giving these divine names to a Child Who is not what the names imply. לְסַרְבֵּה הַמִּשְׂרָה וּלְשָׁלוֹם אֵין־קֵץ עַל־כִּסֵּא דָוִד וְעַל־מַמְלַכְתּוֹ לְהָכִין אֹתָהּ וּלְסַעֲדָהּ בְּמִשְׁפָּט וּבִצְדָקָה מֵעַתָּה וְעַד־עוֹלָם קִנְאַת יְהוָה צְבָאוֹת תַּעֲשֶׂה־זֹּאת: "Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever. The zeal of the Lord of hosts will perform this" (Isa. 9:7(6). This verse confirms the interpretation given above for only God can administer such a universal, peaceful, righteous reign unto the ends of the earth as this one does. Therefore He is God.

Verses 6(5) and 7(6) if considered by themselves apart from their context would seem to indicate that this Child, Who is none other than God in human form, upon reaching Manhood mounts the throne of David and administers justice to the entire world; but such is not the case, as is taught in other passages of Scripture. In the first verse of this chapter there also appears a hint concerning this matter, as is seen in the following quotation (Isa. 9:1(8:23): כָּעֵת הָרִאשׁוֹן הֵקַל אַרְצָה זְבֻלוּן וְאַרְצָה נַפְתָּלִי וְהָאַחֲרוֹן הִכְבִּיד דֶּרֶךְ הַיָּם עֵבֶר הַיַּרְדֵּן גְּלִיל הַגּוֹיִם: ". . . In the former time he brought into contempt the land of Zebulun and the land of Naphtali; but in the latter time hath he made it glorious, by the way of the sea, beyond Jordan, Galilee of the Nations." Here two definite well-defined and widely-separated times are set forth, namely, "former time" in which God brings

into contempt the land of Zebulun and Naphtali; and "the latter time" in which He makes those lands glorious. The former time must be the time when Messiah comes and suffers; the latter time when He comes in glory to reign. Evidently the latter time is the day of the Messiah when He shall mount the throne of David, and the knowledge of the glory of the Lord shall cover the earth as the waters cover the sea.

These two appearances of the Messiah—the one in the "former time" in humility and suffering; the other in the "latter time" in glory—are seen in Zechariah 9:9, 10. "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, even upon a colt the foal of an ass. And I will cut off the chariot from Ephraim, and the horse from Jerusalem; and the battle bow shall be cut off; and he shall speak peace unto the nations: and his dominion shall be from sea to sea, and from the River to the ends of the earth." These verses seem to present a paradox, for when Zion's king Messiah comes to her He is "just, and having salvation; lowly, and riding upon an ass, even upon a colt the foal of an ass." They evidently present the Messiah when He appears the first time and suffers for Israel. When He fulfills the prediction of verse 10 He comes in power and great glory; hence He will at that time fulfill the predictions concerning the Messiah of glory. "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. 2:14).

In Isa. 10:21 appears the following quotation: שְׁאָר יָשׁוּב שְׁאָר יַעֲקֹב אֶל־אֵל גִּבּוֹר: "A remnant shall return, *even* the remnant of Jacob, unto the mighty God." The words אֵל גִּבּוֹר "mighty God" used here are the very words used in 9:6(5) with reference to this Child Who Isaiah promises would be born to the Jewish nation. Since in this section of Isaiah 7-12, inclusive, the Prophet is discussing the question of Immanuel, there can be no doubt that this "mighty God" to Whom "the remnant of Jacob" returns is none other than the Child mentioned in 9:6(5) Who is God manifest in the flesh, the Jewish Messiah. The fact that they return unto Him implies that they previously turned from Him. Numerous are the predictions that foretell that the remnant of

Israel shall come back to God; but this passage explains more specifically how they shall return, i. e., they shall turn to their Messiah Whom the nation has formerly rejected.

Another picture of the coming of the Messiah is set forth under the figure of a shoot springing out of the stock of Jesse (Isa. 11). His righteous rule is set forth in verses 3 to 5 of this chapter. The beneficent result of the lifting of the curse from the animate creation appears in verses 6-9. Verse 10 presents the glorious dwelling place of the Messiah, namely, Jerusalem (cf. Isa. 5:5, 6). The regathering of Israel is set forth in verses 11 and 12. The united nation dwelling harmoniously again is set forth in verses 13-16. In Chapter 12 appears Israel's song of thanksgiving and praise of the Lord for her deliverance, which song concludes with the statement "great in the midst of thee is the Holy One of Israel." This Holy One of Israel is none other than Immanuel, the Hebrew Messiah.

The outstanding events of the career of Israel's Messiah, as was set forth in the discussion of Mic. 5:2-4, Hos. 3 and 5:14-6:3, correspond perfectly with the data concerning the Messiah presented in this Book of Immanuel.

Chapter XII

OUTLINE OF MESSIAH'S CAREER ACCORDING TO PSALM TWO

ONE of the most important passages in the Tenach (O. T.) dealing with the subject of the מָשִׁיחַ Messiah is Psalm 2, which, by both direct statement and implication, gives a very clear outline of His career and various experiences.

Psa. II ב

לָמָּה רָגְשׁוּ גוֹיִם וּלְאֻמִּים יֶהְגּוּ־רִיק: יִתְיַצְּבוּ מַלְכֵי־אֶרֶץ וְרוֹזְנִים נוֹסְדוּ־
יָחַד עַל־יְהוָה וְעַל־מְשִׁיחוֹ: נְנַתְּקָה אֶת־מוֹסְרוֹתֵימוֹ וְנַשְׁלִיכָה מִמֶּנּוּ
עֲבֹתֵימוֹ: יוֹשֵׁב בַּשָּׁמַיִם יִשְׂחָק אֲדֹנָי יִלְעַג־לָמוֹ: אָז יְדַבֵּר אֵלֵימוֹ בְּאַפּוֹ
וּבַחֲרוֹנוֹ יְבַהֲלֵמוֹ: וַאֲנִי נָסַכְתִּי מַלְכִּי עַל־צִיּוֹן הַר־קָדְשִׁי: אֲסַפְּרָה אֶל־
חֹק יְהוָה אָמַר אֵלַי בְּנִי אַתָּה אֲנִי הַיּוֹם יְלִדְתִּיךָ: שְׁאַל מִמֶּנִּי וְאֶתְּנָה גוֹיִם
נַחֲלָתֶךָ וַאֲחֻזָּתְךָ אַפְסֵי־אָרֶץ: תְּרֹעֵם בְּשֵׁבֶט בַּרְזֶל כִּכְלִי יוֹצֵר תְּנַפְּצֵם:
וְעַתָּה מְלָכִים הַשְׂכִּילוּ הִוָּסְרוּ שֹׁפְטֵי אָרֶץ: עִבְדוּ אֶת־יְהוָה בְּיִרְאָה
וְגִילוּ בִּרְעָדָה: נַשְּׁקוּ־בַר פֶּן־יֶאֱנַף וְתֹאבְדוּ דֶרֶךְ כִּי־יִבְעַר כִּמְעַט אַפּוֹ
אַשְׁרֵי כָּל־חוֹסֵי בוֹ:

Why do the nations tumultuously assemble,
And the peoples meditate a vain thing?
The kings of the earth set themselves,
And the rulers take counsel together,
Against the Lord, and against his anointed, *saying,*
Let us break their bonds asunder,
And cast away their cords from us.
He that sitteth in the heavens will laugh:
The Lord will have them in derision.
Then will he speak unto them in his wrath,
And vex them in his sore displeasure:
Yet have I set my king
Upon my holy hill of Zion.
I will tell of the decree:
The Lord said unto me, Thou art my son;
This day have I begotten thee.
Ask of me, and I will give *thee*
the nations for thine inheritance,
And the uttermost parts of the earth for thy possession.
Thou shalt break them with a rod of iron;
Thou shalt dash them in pieces like a potter's vessel.
Now therefore be wise, O ye kings:

Be instructed, ye judges of the earth.
Serve the Lord with fear,
And rejoice with trembling.
Kiss the son, lest he be angry,
and ye perish in the way,
For his wrath will soon be kindled.
Blessed are all they that take refuge in him.

I. Authorship of the Psalm

At the outset it is proper, if possible, to ascertain the author. In Psa. 72:20 appears the statement: "The prayers of David the son of Jesse are ended." This statement would seem to indicate that either David himself composed these seventy-two Psalms or that he compiled this much of the Psalter, including in it both his own compositions and those written by others, such as Psa. 42-49, the authorship of which is attributed to the sons of Korah, and Psa. 50 to Asaph. In either case this Psalm is an expression of the thoughts of David. In this connection, however, let it be noted that it is of little moment as to who the human author was, since it is a divine oracle given by the Spirit of God and is in harmony with the great body of divinely revealed truth. That David spoke by the inspiration of the Spirit of God is clear from his own statement: רוּחַ יְהוָה דִּבֶּר־בִּי וּמִלָּתוֹ עַל־לְשׁוֹנִי: "The Spirit of the Lord spake by me, And his word was upon my tongue" (II Sam. 23:2). Likewise, all of the prophets of God received their message through the Holy Spirit: "Yet Israel made her heart as an adamant stone, lest she should hear the law and the words which the Lord of Hosts had sent by His Spirit by the former prophets: therefore, there came great wrath from the Lord of Hosts."

II. The Divisions of the Psalm

The poem naturally falls into four divisions each containing three verses. The first division (vs. 1-3) consists of a prediction of an International, Atheistic, Religio-Political Convention; the second gives God's answer to the opposition which heads up in the aforesaid conference (vs. 4-6); the third reveals a decree by the Eternal God in the form of a conversation which He had with Him Whom He termed "my Son," and which is used as proof of the proposition set forth in verse 6 (vs. 7-9): the last gives the inspired Psalmist's advice to the rebellious kings.

III. An International, Atheistic, Religio-Political Convention

The Psalmist by way of emphasis announced the unsettled, agitated condition of the nations in the future in the form of a rhetorical question. From the context it is quite evident that the nations, according to this prediction, are astir over a religious question, as is set forth in the words "against the Lord and against His anointed, *saying,* let us break their bonds asunder." It is the topic of the hour, and throughout the entire world gatherings, which in most instances are more or less disorderly, are being held to debate the merits of the same. Not only will this religious issue be discussed in small gatherings throughout the world, but, according to verse 2, there will be held in some great city an *International, Atheistic, Religio-Political Convention.* As proof of these assertions study, dear reader, carefully and prayerfully, the words of each statement.

"Why do the nations tumultuously assemble, and the peoples meditate a vain thing?" The word רָגְשׁוּ is correctly translated "tumultuously assemble" in the footnote of the Revised Version. Therefore the prophet saw by the Spirit conventions, whose sessions will be stormy and tumultuous, held among the nations of the world. The expression "meditate a vain thing" confirms this position, namely, that these gatherings are deliberative ones. That this religious question is the all-absorbing topic of the hour in comparison with which all other questions, for the time being, pale off into insignificance, that it has permeated every stratum of society, and that the attention and interest of the entire world is focused upon the outcome of the issues at stake, are seen in the fact that "the nations" and "the peoples" are the ones who are considering and debating this international question and subsidiary ones involved in the same. Verse 2 predicts an International Conference in which the "kings of the earth" and "the rulers" gather together in conference to decide the issues which are agitating the world. It is a political gathering, for the delegates are "the kings of the earth" and "the rulers." The expressions "kings of the earth" and "the rulers" indicate that all of the rulers of the world sit as delegates at this convention; hence an international conference. The expression "take counsel together" con-

firms the interpretation placed upon verse 1, namely, that a world conference is in the prophet's view. The object of the conference is clearly seen in the statement, "against the Lord and against his מְשִׁיחוֹ anointed." The religious character of the assembly is seen in the expression "against the Lord, and against His anointed." This expression likewise indicates that the atheistic note is the dominant one in the conference, for no genuine believer in God would presume to take the stand which this convention takes. Among the various motives prompting the convening of such a conference may be discerned that of anti-semitism in the expression "against the Lord" Who is the God of Israel.

IV. Who Is "the Anointed One?"

The question arising at this point is, who is the "anointed" against whom the nations revolt? In answering this question various commentators have chosen different monarchs of the Davidic house, claiming in them the fulfillment of the passage. Among those suggested have been David himself, and Hezekiah. Some go to such an extreme as to refer to the blood-thirsty Alexander Jannæus of the Hasmonean line (175-63 B. C.). It is true that each of the kings who sat upon David's throne was *a* messiah "anointed" of the Lord, when he had been anointed by an authoritative representative of God (see I Sam. 12:3; II Chron. 6:42). At various times in the past, as is shown in the historical portions of Israel's monarchial history, some of the surrounding nations formed an aggressive alliance against Judah and her king מֶלֶךְ but none of them could in anywise be considered as the fulfillment of this prophetic picture. Evidently, then, the passage, though it may have had a partial and limited or typical fulfillment in the past, awaits its complete fulfillment in the future. The Messiah against Whom this International Convention raves is Israel's Messiah, par-excellence, the One for Whom the nation through the centuries has longingly waited and Who will be preceded by Elijah the prophet (Mal. 4:5, 6).

In confirmation of the position that the Psalm awaits its complete fulfillment in the future is the political situation which is assumed by the Psalmist, namely, mutual understanding among the nations, adjustment of world problems by a world court or convention, and concerted effort on the part of the nations to

put in effect the decisions of said court. Never in the past have such political conditions existed until in the most recent years. It is now considered an axiomatic truth in political economy that the day has arrived when no longer each individual nation can live its independent life irrespective of the other nations, but that there must be a league of nations, and a world court where all international problems are discussed, and whose decisions will be enforced by the combined forces of the nations. Therefore, since the world has only recently begun the development which is assumed by this Psalm, it is absolutely certain that its fulfillment lies in the future. From the seventh Chapter of the Prophecy of Daniel it is very clear that such a league or confederacy of nations is scheduled to develop in the end time; therefore it follows from the above facts that this Psalm will find its complete fulfillment in "the time of the end," which is the time of Jacob's trouble (Jer. 30:7).

V. The Resolution Adopted by the Conference

The resolution which will be put before this world conference to be voted upon is, "Let us break their bonds asunder and cast away their cords from us." The pronoun "their" has for its antecedent the words "Lord" and "anointed" of the preceding verse. The words "bonds" and "cords" are evidently figurative expressions setting forth the obligations to and the restraining influence of both God and His Messiah. The supposition upon which this resolution is founded is that the nations have previously been brought under the influence and power, more or less, of the God of Israel and His Anointed One. Refusing to acknowledge allegiance to them, unwilling to tolerate any longer their influence among the nations, but determined to blot out every vestige of influence and memory of both the God of the Hebrews and His anointed, the nations through their representatives adopt this resolution. One cannot "break bonds asunder and cast away cords from" himself unless he has already been bound by the same. Therefore the attitude and actions of this conference prove positively that not only Israel, but the nations of the world have more or less been brought under the influence of Israel's God and her Messiah. The determined action of the nations in the person of their delegates in this world convention to blot

out the influence of Messiah from the world is positive proof that He has lived and has gained a tremendous grip upon the world. These assumed facts are corroborated by the proof which is seen in an exposition of Gen. 49:10 and Dan. 9:26. Permit the author to paraphrase and to change the thought in two expressions of a noted Hebrew scholar concerning the object of this conference: "They are, therefore, at the time of their rebellion, subject to the Lord and His anointed; and that not simply because the whole world belongs to the Lord, but also because He has enabled his anointed to obtain a grip upon them. It is a contest for freedom upon which they are entering; a freedom, however, which is hostile to God."

Since the evidence, as set forth above, proves conclusively that the Hebrew Messiah has already been in the world and has obtained a grip upon the same, the seeker after truths and facts immediately will ask, "Where is he from the time of his coming into the world and gaining a grip upon it, to the time of this anti-religious anti-messianic world conference?" The Psalmist here omits the desired information on this point; but the inspired author of Psa. 110 supplies it, for he says: נְאֻם יְהוָה לַאדֹנִי שֵׁב לִימִינִי עַד־אָשִׁית אֹיְבֶיךָ הֲדֹם לְרַגְלֶיךָ: "The Lord saith unto my Lord, 'Sit thou at my right hand, Until I make thine enemies thy footstool.'" In this quotation the Divine Singer and Seer claims that the Eternal God spoke unto His Lord, requesting Him to take a seat at His right hand until He יְהוָה makes His (Messiah's) enemies the footstool of His feet.*

This passage shows clearly that יְהוָה the Lord, invited David's Lord אֲדֹנִי to leave the realm of those who were his enemies and to remain with Him, taking a seat at His right hand until the time arrives when He יְהוָה, the Lord, shall place the Messiah's enemies under His feet. The enemies of the Messiah are His personal enemies, for they come in touch the one with the other and they become hostile to Him. Who are these enemies? The second verse unmistakably identifies them: מַטֵּה עֻזְּךָ יִשְׁלַח יְהוָה מִצִּיּוֹן רְדֵה בְּקֶרֶב אֹיְבֶיךָ: "The rod of thy strength the Lord will

* That the Psalmist is speaking of the Messiah in Psa. 110 will be shown in the exposition of the same in Chapter XIII.

send out of Zion: 'rule thou in the midst of thine enemies.'" The first half of this verse shows that Messiah reigns in Zion and the second half, completing a Hebrew parallelism, identifies the enemies of the Messiah as the inhabitants of Zion in the midst of which He eventually will reign. In a servant passage (Isa. 49) appears a statement concerning the servant of the Lord, which doubtless throws light upon this 110th Psalm, and which is as follows: "Thus saith the Lord, the Redeemer of Israel, *and* his Holy One, to him whom man despiseth, to him whom the nation abhorreth . . ." This question is proper: what nation? To Isaiah and the inhabitants of Jerusalem, the word "nation" would have only one meaning, namely, the Hebrew nation, just as the same word used by one American to another would mean the American nation. Therefore this "servant of the Lord" is the one whom the Hebrew nation abhors and rejects. Being abhorred and rejected by her, God, according to the 110th Psalm, invites Him into the heaven of heavens (Psa. 115:16) to remain there until He, the Lord, makes the enemies of the Messiah His footstool.

When the Messiah comes the first time in fulfillment of the prophetic prediction, the Hebrew nation, not knowing its Scriptures and hence not recognizing Him, rejects Him for Whom she longingly hopes and prays. She as a nation continues to reject Him, even though there are individuals among them who accept Him as their Messiah and Redeemer. As the nation in the person of the Jewish Sanhedrin officially reject Him at His first coming, so will all nations through the League of Nations at the end time reject Him officially in its world convention in which they will utterly repudiate the idea of God's existence and of the Messiah's claims as to His own nature and prerogatives.

VI. God's Attitude Towards the Situation

In a most realistic and dramatic way the Psalmist in verses 4-6, having changed the scenery of the stage of the first act, presents in his second act a scene in the very heavens of God. "He that sitteth in the heavens will laugh, the Lord will have them in derision. Then will He speak unto them in His wrath and vex them in His sore displeasure." God throughout the ages has

always permitted man to fill up the cup of his iniquity (Gen. 15:16) before bringing judgment upon him. Thus it will be in the end time. God quietly abides His time waiting for the "psychological moment" to arrive, at which time He will deal summarily with the atheistic, godless generation of that time.*

The attitude of the Lord now is expressed by the words "He that sitteth in the heavens will laugh." While the nations are astir, counting God out of His universe, so they think, He laughs, knowing what the outcome will be. "He who laughs last laughs best." "The Lord will have them in derision," that is, the Lord will bring the nations to a point when they will be bewildered and in a non-plus condition at which time He will speak in His wrath against them. His speaking may be literal (Joel 3:16), or it may be His speaking by sending judgment upon mankind.

Though man opposes God and His Messiah, substituting his own plans, which are futile, "The Lord bringeth the counsel of the nations to nought; He makes the thoughts of the peoples to be of no effect. The counsel of the Lord standeth fast forever, the thoughts of His heart to all generations" (Psa. 33:10, 11).

VII. Who Is King Messiah?

"Yet I have established my king upon my holy hill of Zion." In contrast to what the nations have attempted to do in their world convention by voting against God and His Messiah and by officially putting the religion of the same under the ban, God, says the Psalmist, has established His king upon Zion His holy mountain.†

The one whom God calls "my King" is none other than the One against Whom the nations have raged, the Lord's Messiah. The sequence of thought demands this identification.

In confirmation of the purpose of God, as stated in verse 6, to establish firmly His King, His Messiah, on Mt. Zion, the

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* To the writer it appears that such movements as rationalistic criticism, the doctrine of evolution, cults of various kinds including spiritism, the American Association for the Advancement of Atheism, etc., are rapidly preparing the way for the development of the situation as presupposed by this Psalm.

† The word נסכתי does mean, as the Lexicons show, "to pour out a fluid;" but it also means "to pour out molten metal" which when cooled off becomes rigid and firm. Out of this fact grew the idea of "establish firmly" an object or person; hence to appoint to a certain position.

Psalmist in verses 7-9, in behalf of the Messiah, quotes what God said to the latter. "I will tell of the decree: the Lord said unto me, Thou art my son; this day have I begotten Thee. Ask of me, and I will give *thee* the nations for thine inheritance, And the uttermost parts of the earth for thy possession. Thou shalt break them with the rod of iron; Thou shalt dash them in pieces like a potter's vessel." In these verses the Psalmist makes known to the reader the words which Israel's God spoke to the one whom He terms "my Son" and concerning Whom He said "this day have I begotten Thee." Since the Psalmist quotes this statement to support the proposition of verse 6, concerning God's establishing Him Whom He called "My King" on Zion, this One Whom He addresses as "My Son" is One and the same Individual. Therefore the expressions "His anointed" (verse 2), "My King" (verse 6), and "My Son" (verse 7) refer to the same Individual, namely, God's Messiah, Who is the King of His choice and Who also is His Son.

What is the significance of the statement "Thou art My Son"? God is the One Who made it; hence the One to Whom it was spoken is God's Son. But, says one, "All men are sons of God; hence these words may be appropriated by any man." Another replies that it was made to the Hebrew nation; hence any Hebrew can claim that he is the son referred to. These answers are seen to be incorrect in view of the context. As stated above, verses 7-9, which contain a direct quotation of God to His Son, are used by the Psalmist as proof that God will in the future establish His king in Zion. Therefore He, Whom God calls His Son, can be none other than God's own King Whom He establishes in Zion. This fact being true, the above interpretations which apply the language to all Hebrews or to all men cannot be correct. This fact becomes more apparent when one realizes that there must be subjects over whom a king reigns; this King is, according to this verse, to reign over the nations; therefore He is an Individual, the Hebrew Messiah par-excellence.

Another question germane to this study is "In what sense is the Messiah God's Son?" This Psalm does not inform one, but the context points very definitely to the correct answer which is obtained in other parallel passages.

As was learned in the study of verses 1 and 2, the world at the time of the complete fulfillment of the passage will be in a nervous frenzy over the questions concerning the God of the Hebrews and His Messiah and will pass laws, which will be backed up by the military forces of all nations, prohibiting the worship of God and allegiance to His Messiah. In addition to the outward materialistic forces of the nations, who will have availed themselves of all the latest discoveries of science in the development of weapons of warfare, there will also be supernatural forces of evil, malignant spirits under the leadership of Satan הַשָּׂטָן, who inspires, instigates, and backs up all opposition against God and the people of God.

The combined forces of Satan and his innumerable host of servile spirits, united with the forces and resources of the world confederacy, constitute the most formidable array of power against God, with which no human being can possibly, under any conditions, cope successfully. Only the omnipotent God can handle such a situation; hence since He, Whom God calls "My Son" does successfully overthrow and demolish such titanic opposition, He is none other than one of the divine persons referred to as אֱלֹהִים Gods.

The position arrived at in the preceding paragraph, namely that the expression "My Son" in Psalm 2 refers to one of the Divine Personalities is confirmed by Isa. 9:6,7(5,6). כִּי־יֶלֶד יֻלַּד־לָנוּ בֵּן נִתַּן־לָנוּ וַתְּהִי הַמִּשְׂרָה עַל־שִׁכְמוֹ וַיִּקְרָא שְׁמוֹ פֶּלֶא יוֹעֵץ אֵל גִּבּוֹר אֲבִי־עַד שַׂר־שָׁלוֹם: לְמַרְבֵּה הַמִּשְׂרָה וּלְשָׁלוֹם אֵין־קֵץ עַל־כִּסֵּא דָוִד וְעַל־מַמְלַכְתּוֹ לְהָכִין אֹתָהּ וּלְסַעֲדָהּ בְּמִשְׁפָּט וּבִצְדָקָה מֵעַתָּה וְעַד־עוֹלָם קִנְאַת יְהוָה צְבָאוֹת תַּעֲשֶׂה־זֹּאת: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever. The zeal of the Lord of hosts will perform this." This Child "is born" unto the Jewish people. He is to be their Messiah for "the

government shall be upon His shoulder." But He is not simply a Human Being, for He shall be called "Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace." Therefore He is God manifest in the flesh, being both human and divine. The mystery connected with the Messiah as set forth here is properly solved by an understanding of Isa. 7:14. לָכֵן יִתֵּן אֲדֹנָי הוּא לָכֶם אוֹת הִנֵּה הָעַלְמָה הָרָה וְיֹלֶדֶת בֵּן וְקָרָאת שְׁמוֹ עִמָּנוּאֵל: "Therefore the Lord himself will give you a sign: behold, the virgin shall conceive, and bear a son, and shall call his name Immanuel." The virgin, according to this prophecy, shall conceive and bear a Son Who shall be called Immanuel, which means "God is with us"; thus Messiah is to enter the world by virgin birth. This Divine Messiah will mount David's throne and establish it with justice and righteousness; but His reign will not be limited to the nation of Israel, for "of the increase of his government and of peace there shall be no end, upon the throne of David," etc. Thus He is the One who will reign as Zechariah stated "from sea to sea, and from the River to the ends of the earth" (Zech. 9:10).

Returning to the investigation of Psalm 2:7-9, one sees that God's Son is to dash the nations in pieces like a potter's vessel, and to reign over the earth even to the uttermost parts. Since the Ruler, the Divine Messiah, of Isa. 9:6, 7, has universal dominion, reigning in absolute righteousness and justice, and since He, Who is God's Son in the quotation of Psalm 2, reigns from sea to sea in absolute righteousness and justice, therefore the "My Son" of Psa. 2:7 is the same as the Divine Ruler of Isa. 9:6, 7. Therefore the Hebrew Messiah is God manifest in the flesh.

VIII. Message to the Kings of the Earth

In the last section of Psalm 2, namely, verses 10-12, the Psalmist exhorts the kings of the earth and its judges to act wisely. They show, says he, their wisdom by serving the Lord with fear and by rejoicing with trembling. Not only are they to show their wisdom in this particular, but also by kissing "the Son": "kiss the Son." That בַּר means "Son" is seen in Prov. 31:2. "What my Son and what, oh Son of my womb, and what, oh Son of my

bowels." Isaac Leeser's translation and that of the Hebrew Publication Society, likewise, translate בְּרִי* by "My Son."

Since God spoke of His Messiah and King as "My Son" in the preceding verse, the context demands that the same significance be given it in verse 12. Proof corroborating this position is seen in the fact that in verse 12 the nations and the kings of the earth revolt against both the Lord and His Messiah (His Son), but in verse 11 these kings are admonished to serve the God against Whom they revolted, and to do homage to the Son. Hebrew parallelism demands that בַּר be translated son. Instead of revolting against God and His Son they are urged to serve the former and to worship the latter.

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* The position is sometimes taken that בר is used as an adverb in the phrase נשקרבר and should be translated "do homage in purity." To support this contention reference is made to Hos. 13:2 where the following language appears: זבחי אדם עגלים ישקון ". . . Let the men that sacrifice kiss the calves." This language is interpreted to be an exhortation to idolatrous worship. Hence it is argued that נשקרבר should not be translated "kiss the son," but "do homage in purity."

It is a well-known fact to Hebrew scholars that בר does mean purity in certain connections as, for example, Psa. 19:8(9): מצות יהוה ברה מאירת עינים "the commandment of the Lord is pure," etc. Again, in Psa. 24:4 this phrase appears: נקי כפים ובר לבב "He that hath clean hands, and a pure heart." That it in these passages means "clean" or "pure" there can be no doubt, but in such a passage as Prov. 31:2 it can only mean "son." מה־ברי ומה־בר־בטני ומה בר־נדרי "What my son?" and what "Oh son of my womb and what Oh son of my vows." To make בר, in this passage mean "purity" would render it meaningless; therefore, in certain passages it does mean "son." Accordingly, in both Isaac Leeser's Tr. and that published by the Jewish Pub. Soc., it is translated "son."

Since it means either "son" or "purity" the context of each occurrence will have to decide its significance.

In the 2nd Psalm the Eternal God speaks to one, the Messiah, Whom He terms בני "my son," v. 7. In verse 10 He, still speaking, instructs the Judges of the earth to serve with fear, and to rejoice with trembling; to kiss the son lest he (the son) be angry and they "perish in the way." Thus the entire context demands that בר should be given the meaning of son. To use the word adverbially, as suggested at the beginning of this note, and to translate נשקרבר "to do homage in purity" is to force a strained and unnatural meaning upon the words. In the Septuagint Version of the Old Testament which was translated by Hebrew scholars prior to the rise of the controversy with the Christians concerning this Psalm, בר is translated by the Greek word παιδείας which means, "a boy, a son." These translators who knew the significance of the Hebrew and also of the Greek translated it correctly in accordance with the meaning of the context. Therefore one does well to allow God's Word in this passage to speak its message to the hearts of men.

If they fail to heed the admonition He will be angry and they will perish in the way. Who is the one referred to by the pronoun "he"? It is impossible for one to be dogmatic in answering this question. If it refers to the Lord (verse 11), He will be angry if they do not both serve Him and worship the Son; if it refers to the Son the same thing is true. "For His wrath will soon be kindled." The one who fails to serve God and to worship the Son is in danger of God's wrath. Dear Hebrew friend, may the writer from the depths of a sincere heart plead with you to make your peace with the Son in order that you may escape the wrath of God.

"Blessed are all they who take refuge in Him." This passage taken in the light of others, doubtless, refers to one's taking refuge in the Son Who is without doubt the King who shall reign in righteousness (Isa. 32:1, 2) and Who is the Man Who "shall be a hiding-place from the wind, and a covert from the tempest, as streams of water in a dry place, as the shade of a great rock in a weary land." There is safety and blessing only in taking refuge in this Man, Who is the same One mentioned in Isa. 9:6, 7, namely, the God-Man.

IX. Author's Translation With Explanatory Notes

THE REIGN OF KING MESSIAH

In the time of the end when atheism and lawlessness become the order of the day, there will be held local gatherings throughout the world sponsoring the spirit of irreligion and of man's self-sufficiency. These meetings will lack order and decorum. Such predictions are made by the Psalmist, who said: Why do the nations tumultuously assemble, and the people *in these meetings* deliberate upon that which will fail? *In such a time as that when both the democratic and autocratic spirits are striving for the mastery, there will be called a world-convention to settle the question of the religion set forth in the Bible over which the nations will be at white heat. The delegates to said conference are* the kings of the earth *who* set themselves, and the rulers *who* take counsel together, against the Lord, and against His Anointed. *After much discussion the following resolution will be put forth for adoption*: "Let us break their, *i. e., God and Messiah's,* bonds

asunder, and cast away their cords from us." *The motion will carry. The religion of the Bible being discarded as out of date and insufficient to meet the needs of the modern man in a scientific age, a new religion, which will probably be similar to that demanded by Nebuchadnezzar (Dan. 3), will be inaugurated.*

Against such a defiant godless attitude and action God at the time being takes no drastic action, biding the psychological moment when He will take the situation in hand and mete out the proper punishment, which prediction is contained in the following statement: He that sitteth in the heavens will laugh: the Lord will mock at them. Then will He speak to them in His anger, and in His wrath will He dismay them. *Notwithstanding the action of the Conference in renouncing God and His Messiah, affirms the Psalmist, God will enthrone Messiah in Jerusalem, as the Prophets declare, for it is in the Eternal Plan which is set forth in the statement,* "Nevertheless have I firmly established my King upon my holy mountain of Zion."

To prove that King Messiah is to reign in Mount Zion, the Psalmist repeats the words of Messiah which the latter affirms God spoke to Him. Thus spoke Messiah to the Psalmist, as the latter declared, "I will recount the decree: The Lord said to Me, 'My Son art Thou,' *which language was spoken in view of His coming to earth and becoming the God-Man;* I today have begotten Thee *which statement refers not only to His coming in human form but also to His Resurrection from the dead according to Psa. 16, which event brings Him forth into a new position and relation to the entire universe so that this day is appropriately called a birth-day. Since He is the Son brought forth into a new position, God promises to give Him the entire world as His inheritance, for He said to Him,* Ask from me, and I will give the nations as Thy inheritance, and the ends of the earth as Thy possession. *This promise of universal dominion is in accordance with statements of other Prophets* (Psa. 72:8; Isa. 9:7). He will shepherd them with a rod of iron; like a vessel of the potter will He dash them into complete destruction *when the year of His Redeemed comes."*

Now, O kings, act wisely; receive instruction, ye judges of the earth *before you go so far as to attempt to throw off the*

authority of the Messiah by putting His religion under the ban. Serve the Lord, *Who first revealed Himself to Abraham, et al.,* with holy reverence, and rejoice with trembling *which is caused by the surging of waves of spiritual ecstasy over the soul.* Kiss the Son, *Who is King Messiah, the God-Man;* lest He be angry, *and the Lord also, at the failure of men to worship the Messiah* and ye perish in the way, for in a short time His anger will be kindled; but blessed are all those who take refuge in Him, *King Messiah.*

Chapter XIII

OUTLINE OF MESSIAH'S CAREER ACCORDING TO PSALM ONE HUNDRED TEN

PSALM 110 is one of the highest mountain peaks of prophecy and sets forth in a most vivid and graphic manner the life and ministry of God's anointed King; hence a careful study of it will illuminate many of the questions connected with the nature and work of the Hebrew Messiah.

I. Authorship of the Psalm

One of the first questions to be settled in approaching the study of this psalm is, Who was the human author whom God used in giving this revelation? In answer to this question various positions have been taken by scholars. In the superscription appear the words מִזְמוֹר לְדָוִד: "a Psalm of David." The writer is aware that in recent years rationalistic criticism has endeavored to throw doubt on the information given by the superscription of the psalms; but in the absence of clear, positive proof pointing in a different direction these superscriptions should be allowed to give their testimony unimpeached; hence one does well to accept the position that David, the King of Israel, was the human author.

Expositors endeavor, if possible, to place any document in its original historical setting in order to interpret it properly. In attempting to do so they seek for the historical facts which gave birth to the composition. Passing by the efforts made by some to find the setting of this psalm in the days of Hezekiah or some other prince of the house of David, the writer wishes the reader to note the fact that there are historical occurrences in the life of David sufficient to give birth or rise to this most magnificent ode. Among these events may be noted David's bringing the ark to Mt. Moriah; his making a sanctuary for it and his general oversight of things spiritual; and lastly his victories over the Syro-Ammonites. These events were of such moment as to give the typical background to this wonderful prophecy. At the beginning of David's reign, the hopes of the nation seemed to cluster

around his personality as the one through whom peace, blessings, and all the hopes promised to Israel would come. After his great sin (II Sam. 11), the Messianic hope seemed to detach itself from his personality and to take on a more definite form to be realized in the future in the coming of a king from his descendants who would rule in absolute righteousness, justice and in the fear of God. וְאֵלֶּה דִּבְרֵי דָוִד הָאַחֲרֹנִים נְאֻם דָּוִד בֶּן־יִשַׁי וּנְאֻם הַגֶּבֶר הֻקַם עָל מְשִׁיחַ אֱלֹהֵי יַעֲקֹב וּנְעִים זְמִרוֹת יִשְׂרָאֵל: רוּחַ יְהוָה דִּבֶּר־בִּי וּמִלָּתוֹ עַל־לְשׁוֹנִי: אָמַר אֱלֹהֵי יִשְׂרָאֵל לִי דִּבֶּר צוּר יִשְׂרָאֵל מוֹשֵׁל בָּאָדָם צַדִּיק מוֹשֵׁל יִרְאַת אֱלֹהִים: וּכְאוֹר בֹּקֶר יִזְרַח־שָׁמֶשׁ בֹּקֶר לֹא עָבוֹת מִנֹּגַהּ מִמָּטָר דֶּשֶׁא מֵאָרֶץ: כִּי־לֹא־כֵן בֵּיתִי עִם־אֵל כִּי בְרִית עוֹלָם שָׂם לִי עֲרוּכָה בַכֹּל וּשְׁמֻרָה כִּי־כָל־יִשְׁעִי וְכָל־חֵפֶץ כִּי־לֹא יַצְמִיחַ: "Now these are the last words of David. David the son of Jesse saith, And the man who was raised on high saith, The anointed of the God of Jacob, And the sweet psalmist of Israel: The Spirit of the Lord spake by me, And his word was upon my tongue. The God of Israel said, The Rock of Israel spake to me: one that ruleth over men righteously, That ruleth in the fear of God, *He shall be* as the light of the morning, when the sun riseth, A morning without clouds, *When* the tender grass *springeth* out of the earth, Through clear shining after rain. Verily my house is not so with God; Yet he hath made with me an everlasting covenant, Ordered in all things, and sure: For it is all my salvation, and all *my* desire, Although he maketh it not to grow" (II Sam. 23:1-5). From this quotation it is quite evident that David in the closing scenes of his life realized his own failures, but also the faithfulness of God in His raising up this righteous king of the future.

II. The Original Text and Translation by Delitzsch.

לְדָוִד מִזְמוֹר נְאֻם יְהוָה לַאדֹנִי שֵׁב לִימִינִי עַד־אָשִׁית אֹיְבֶיךָ הֲדֹם לְרַגְלֶיךָ: מַטֵּה עֻזְּךָ יִשְׁלַח יְהוָה מִצִּיּוֹן רְדֵה בְּקֶרֶב אֹיְבֶיךָ: עַמְּךָ נְדָבֹת בְּיוֹם חֵילֶךָ בְּהַדְרֵי־קֹדֶשׁ מֵרֶחֶם מִשְׁחַר לְךָ טַל יַלְדֻתֶךָ: נִשְׁבַּע יְהוָה וְלֹא יִנָּחֵם אַתָּה־כֹהֵן לְעוֹלָם עַל־דִּבְרָתִי מַלְכִּי־צֶדֶק: אֲדֹנָי עַל־יְמִינְךָ מָחַץ בְּיוֹם־אַפּוֹ מְלָכִים: יָדִין בַּגּוֹיִם מָלֵא גְוִיּוֹת מָחַץ רֹאשׁ עַל־אֶרֶץ רַבָּה: מִנַּחַל בַּדֶּרֶךְ יִשְׁתֶּה עַל־כֵּן יָרִים רֹאשׁ:

"1 The oracle of the Lord unto my Lord:
'Sit thou at My right hand,
Until I make thine enemies
The stool for thy feet.'

2 The sceptre of thine authority
Shall the Lord stretch forth from Zion:
'Rule thou in the midst of thine enemies.'

3 Thy people are most willing in the day of thy warfare;
In holy festive garments,
Out of the womb of the dawn
Cometh to thee the dew of the young men.

4 The Lord hath sworn and will not repent:
'Thou shalt be a priest for ever
After the manner of Melchizedek.'

5 The Lord at thy right hand
Dasheth kings in pieces in the day of His wrath;
6 He will judge among the nations;
It becometh full of corpses.

He dasheth in pieces the head over a wide land;
7 Of the brook shall he drink in the way;
Therefore shall he lift up his head."

The poem falls into three strophes, each containing seven lines, which fact bears "the threefold impress of the number seven, which is the number of an oath and a covenant." There appears in the hymn the Sacred Name of God יְהוָה three times, each of which introduces the words of the Almighty.

III. Who Is אֲדֹנִי?

As to the meaning of אֲדֹנִי there has been much discussion to no profit. One familiar with the Hebrew knows that this term is frequently used by a servant when referring to his master and occasionally by a subject when addressing his king, as is seen in I Sam. 22:12, although the more correct form of address is אֲדֹנִי הַמֶּלֶךְ, "My Lord the King" (I Sam. 24:8(9). That it is used in addressing a Divine Being is seen in Josh. 5:14, 15. To Joshua reconnoitering around Jericho a man suddenly appeared. To his question as to whether he were for or against him, the latter answered, saying, אֲנִי שַׂר־צְבָא־יְהוָה, "Prince of the Lord's hosts am I." Joshua, recognizing that he was a Supernatural Being, addressed him as אֲדֹנִי and worshipped. The statement that he was the prince of the hosts of the Lord shows that he had con-

trol of all of the hosts of heaven, including all cherubim, seraphim, and angels of every rank and file. While this passage is not absolute proof that this one appearing to Joshua was God, the implications of the context point positively in that direction. These implications will be elevated to veritable proof by an examination of Judg. 6:13, 14.

In verse 11 of Judges 6 the statement is made that "The angel of the Lord came"; verse 12 states, "And the angel of the Lord appeared unto Him"; verse 13, "And Gideon said unto him, Oh, my Lord, if the Lord is with us . . "; and in verse 14 appears this statement, "And the Lord looked upon him . . ." The Being Who is called "The Angel of the Lord" is, according to verse 14, the Lord Himself Whom Gideon addressed as אֲדֹנָי, the same form of the word which appears in Psalm 110. The position that אֲדֹנָי refers to a divine person in this Psalm is confirmed by the fact that it opens with the words נְאֻם־יְהוָה "the oracle of the Lord." These words, with very few exceptions, refer to a divine revelation; hence in the mouth of David, who occupied the highest position of honor and power in the kingdom, it signifies a divine revelation made to him concerning his superior. Since the only one known in Hebrew prophecy as superior to David is the Messiah, evidently David in the Spirit of God here spoke concerning Him.

In the discussion of Psalm 2 in the preceding chapter it was seen clearly that the Messiah referred to in verse 3 is the same as is spoken of as "My King" in verse 6; that likewise the speaker of verses 7-9 who claims that God addressed Him as "My Son" and Who is to have universal dominion over the nations of the earth is the One referred to as מְשִׁיחוֹ "His anointed," and מַלְכִּי "My King"; and that hence the Messiah is both human and divine—God's Son. These facts being true, one is not surprised, when he reads in the Septuagint version, translated before 250 B. C., to see that the Hebrew translators used the same Greek word κύριος in translating both the word יְהוָה and אֲדֹנָי. This translation proves conclusively that the Hebrew scholars who made the Greek version understood that the One to Whom God spoke was likewise Divine.

IV. The First Oracle

The words spoken by the Lord to David's Lord are, "Sit Thou at My right hand, until I make Thine enemies the stool for Thy feet." This language shows that there are enemies of the Messiah. It is impossible for anyone to be hostile to another unless in some way he has come in contact with the latter who has done something which displeases him. Therefore the assumption underlying this language is that the Messiah has come in contact with those who are hostile to Him. The following verse shows very clearly who these enemies are: "The sceptre of Thine authority shall the Lord stretch forth from Zion: rule Thou in the midst of Thine enemies." The first part of this Hebrew parallelism shows that the Messiah is to rule in Zion and the latter part points to the inhabitants of same as His enemies; therefore the inhabitants of Zion are His enemies. These two verses, therefore, presuppose that the Messiah comes to Zion and incurs the displeasure of the Hebrew people. When they become hostile to Him, the Lord invites Him, the Messiah, to leave the place of hostility and to sit at His right hand—in heaven. The period during which the Messiah is to remain in heaven with the Lord will be terminated by the latter's subduing the former's enemies. Therefore this passage assumes two comings of the Messiah: at His first coming the Hebrew people reject Him and He returns to the right hand of the throne of God awaiting the time (the length of which is not suggested here) when the Lord shall have brought the Hebrew people, those hostile to His Messiah, into a state of subjection. This conquest having been accomplished, the Messiah returns to Zion as its King and with divine authority and power rules in the very place where He formerly was rejected. At His first coming He comes in humiliation and, as Isa. 53 shows, He suffers and is rejected; He leaves the Hebrew people to suffer and to be driven from nation to nation because of the sin of their rejecting Him (which truth is taught in many other Scriptures); and finally He returns in the majesty and power of the Eternal God to restore the penitent remnant of the children of Israel to their own land, to make them the head of the nations instead of the tail, and to reign from sea to sea.

V. The Second Oracle

A. *Conversion of the Nation*

The second division of this psalm consists of verses 3 and 4. The words עַמְּךָ נְדָבֹת "Thy people are free-willingnesses" (i. e., "altogether cheerful willingnesses in the day of the marshalling of thy forces") answer the expectation that is aroused in verse 2, namely, since the Lord is to reign as a King He will have an army. The words "thy people " refer to the people of the Messiah, namely the Hebrew people. They are "free-willingnesses." This translation is literal and is very graphic. One might call them free-willingness personified, free, voluntary willingness being the dominant, all-absorbing characteristic which eclipses all others at the time.

At this point the question arises, "Why will the Hebrew people accept their Messiah Whom they have formerly rejected, when He returns in the day of His power?" To many, such a thought is far beyond the realm of possibility; hence unthinkable. The answer to this question is found in Hos. 5:15, "I will go and return to my place, till they acknowledge their offence, and seek my face: in their *affliction* they will seek me earnestly." When one is in good health and has a sufficiency of material goods he feels, as a rule, very independent; but should he lose not only health, but property, he realizes for the first time how dependent he is. In this condition life takes on a different hue; he views everything from a different angle. Thus it shall be with Israel. When she enters the period which is called "the time of Jacob's trouble" (Jer. 30:7), she will suffer as she has never at any time. She will be reduced to such straits as at present are inconceivable. It is true that many of Israel at various times have suffered almost unthinkable horrors, but there have never been any such difficulties and times of trouble as will come to the nation in the future. Daniel in speaking of this very time says, "And there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, everyone that shall be found written in the book" (Dan. 12:1). According to the Torah, Pharaoh, king of Egypt, was most reluctant in permitting Israel to leave

the country in order to serve the God of Israel. Finally, after God had sent ten different judgments upon him, he was willing for them to go. Judgments similar to those which He brought upon Egypt by Moses, but far more intense and severe, will be visited during the time of trouble upon all nations. These judgments will, figuratively speaking, awake Israel to the fact that something is very radically wrong not only with the world in general, but with Israel in her relation to her God in particular. Under the stress of these severe judgments those who have survived the calamities, according to Hosea's prophecy, will seek God earnestly. In harmony with this statement appears one in the Torah. In Deut. 4:29, after having forewarned Israel that in the event they corrupted themselves in the land He would scatter them among the nations, God promised that "From thence ye shall seek the Lord thy God, and thou shalt find him, when thou searchest after him with all thy heart and with all thy soul." Thus Israel, like mankind in general, will only learn her great lesson by bitter experience. God has chosen her "in the furnace of affliction" (Isa. 48:10). In the midst of this distress they come to the point that they will say בָּרוּךְ הַבָּא בְּשֵׁם יְהוָה "Blessed be he that cometh in the name of the Lord" (Psa. 118:26). Thus they become "free-willingnesses."

The expression "free-willingnesses" is but another way of stating that the nation will repent of her having been enemies of God's Messiah, and that she will whole-heartedly accept Him and His leadership. This teaching is confirmed by the confession which Israel, according to Isa. 53:1-9, will yet make in the future. At the time of its national repentance Israel will confess that she had misunderstood the mission and work of the Servant of the Lord, having thought that He was smitten by the Lord for His sins, whereas He was smitten for the transgression of the nation. (A full discussion of the Servant of the Lord of Isa. 53 will be seen in Chap XVIII.) The unmistakable prediction that Israel will repent and come back to God is seen in Jer. 3:20-23: אָכֵן בָּגְדָה אִשָּׁה מֵרֵעָהּ כֵּן בְּגַדְתֶּם בִּי בֵּית יִשְׂרָאֵל נְאֻם־יְהוָה: קוֹל עַל־שְׁפָיִים נִשְׁמָע בְּכִי תַחֲנוּנֵי בְּנֵי יִשְׂרָאֵל כִּי הֶעֱוּו אֶת־דַּרְכָּם שָׁכְחוּ אֶת־יְהוָה אֱלֹהֵיהֶם: שׁוּבוּ בָנִים שׁוֹבָבִים אֶרְפָּה מְשׁוּבֹתֵיכֶם הִנְנוּ אָתְנוּ לָךְ

כִּי אַתָּה יְהוָה אֱלֹהֵינוּ: אָכֵן לַשֶּׁקֶר מִגְּבָעוֹת הָמוֹן הָרִים אָכֵן בַּיהוָה אֱלֹהֵינוּ תְּשׁוּעַת יִשְׂרָאֵל: "Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel, saith the Lord. A voice is heard upon the bare heights, the weeping *and* the supplications of the children of Israel; because they have perverted their way, they have forgotten the Lord their God. Return, ye backsliding children, I will heal your backslidings. Behold, we are come unto thee; for thou art the Lord our God. Truly in vain is *the help that is looked for* from the hills, the tumult on the mountains: truly in the Lord our God is the salvation of Israel."

Verse 20 is the Lord's severe indictment of Israel in departing from Him. Verse 21 is a prediction of her having been convicted, returning in genuine repentance to God. Verse 22a is God's invitation to return to Him. In 22b and 23 is Israel's confession to God and her acknowledgment that He is the One Who brings deliverance. In Zech. 12:10-14 appears another prediction relative to this same national repentance, at which time God "will remove the iniquity of that land in one day." This last statement refers to the time and event mentioned in Isa. 66:8, which has tersely been expressed: "A nation born in a day."

Just as the "people offered themselves willingly" (Judg. 5:2) and the governors did likewise (verse 9), so will the entire nation offer herself to her long-rejected Messiah to serve in any capacity He chooses. The word חֵילֶךָ, translated "warfare" refers to troops and frequently to the marshaling of forces or armies. As proof of these statements see Ex. 14:28; I Kgs. 20:1; II Chron. 26:13.

B. *A Nation of Priests*

The converted nation will really be a kingdom of priests (cf. Ex. 19:6), for they will be arrayed in בְּהַדְרֵי־קֹדֶשׁ "holy festive garments." These words are the regular ones used in the Torah to refer to the attire of an officiating priest. Hence the nation in reality will at that time become a nation of priests. מֵרֶחֶם מִשְׁחָר לְךָ טַל יַלְדֻתֶךָ "Out of the womb of the morning thou hast the dew of thy youthful ones." Though there

are two figures of speech blended in these words, a careful examination of each idea will render the passage very intelligible. The morning of the great day of King Messiah is likened to a woman who gives birth to children. The use of this figure carries with it the correlative idea of the most severe suffering and pain. In Isa. 66:7-9 the prophet uses the same figure, but instead of personifying morning he compared Zion to the woman who is in travail bringing forth her children. בְּטֶרֶם תָּחִיל יָלְדָה בְּטֶרֶם יָבוֹא חֵבֶל לָהּ וְהִמְלִיטָה זָכָר: מִי־שָׁמַע כָּזֹאת מִי רָאָה כָּאֵלֶּה הֲיוּחַל אֶרֶץ בְּיוֹם אֶחָד אִם־יִוָּלֵד גּוֹי פַּעַם אֶחָת כִּי־חָלָה גַם־יָלְדָה צִיּוֹן אֶת־בָּנֶיהָ: הַאֲנִי אַשְׁבִּיר וְלֹא אוֹלִיד יֹאמַר יְהוָה אִם־אֲנִי הַמּוֹלִיד וְעָצַרְתִּי אָמַר אֱלֹהָיִךְ: "Before she travailed, she brought forth; before her pain came, she was delivered of a man-child. Who hath heard such a thing? Who hath seen such things? Shall a land be born in one day? Shall a nation be brought forth at once? For as soon as Zion travailed, she brought forth her children. Shall I bring to the birth, and not cause to bring forth? saith the Lord: shall I that cause to bring forth shut the womb? saith thy God." Here Zion is the name poetically given to the nation which is compared to a woman in travail. That this period of travail is most severe is seen from the fact that God punishes Jerusalem double for her sins (Isa. 40:1, 2). The Child of which the nation is delivered is the faithful, penitent, God-fearing remnant of the nation who, seeing the mistake of the nation and thirsting after God with all of its heart, returns to God and the Messiah Whom the nation rejected at His first coming.

This remnant of the nation which is born in a day, appears again in Ezek. 20:33-39. Promising to gather the scattered nation from all the lands whither they have been dispersed and to bring them "into the wilderness of the peoples" and to "enter into judgment with you face to face," God makes the following promise: "And I will cause you to pass under the rod, and I will bring you into the bond of the covenant; and I will purge out from among you the rebels, and them that transgress against me; I will bring them forth out of the land where they sojourn, but they shall not enter into the land of Israel: and ye shall know

that I am the Lord" (Ezek. 20:37, 38). Here appears the remnant that is born in a day when Zion is in travail after all of the rebels and transgressors have been slain.

This purified remnant is compared in the second figure of this statement to the dewdrops upon the vegetation in the early morning. Associated with the idea of dew is that of vigor, youth, and power. As the innumerable dewdrops on the vegetation are invisible while it is yet dark but are clearly seen in all of their beauty at the sunrise, so this penitent remnant at the close of Israel's dark night of trouble becomes manifest when King Messiah Who, according to Mal. 4:2, is "the Sun of Righteousness" arises with healing in His wings.

The fact that the converted nation is a kingdom of priests (cf. Isa. 61:6) presupposes that the leader likewise is a priest. This supposition is confirmed by verse 4: "The Lord has sworn and will not repent: thou shalt be a priest forever after the manner of Melchizedek." God's sworn statement is a sufficient guarantee of its fulfillment. The fact that the ruler, the hero of this psalm, is to be a priest after the order of Melchizedek, confirms the position taken at the beginning of the study of this psalm, namely, that David was not the subject but the author. Franz Delitzsch on this point remarks: "How could David be called a priest after the manner of Melchizedek, he who had no claim upon the tithes of the priests like Melchizedek, and to whom was denied the legal right to offer sacrifices (cf. II Chron. 26:20), a right which is inseparable in the Old Testament from the idea of the priesthood?" Jeremiah in making his prediction of the new covenant doubtless had this thought in mind when he spoke the following words: וְהָיָה אַדִּירוֹ מִמֶּנּוּ וּמֹשְׁלוֹ מִקִּרְבּוֹ יֵצֵא וְהִקְרַבְתִּיו וְנִגַּשׁ אֵלָי כִּי מִי הוּא־זֶה עָרַב אֶת־לִבּוֹ לָגֶשֶׁת אֵלַי נְאֻם־יְהוָה: "And their prince shall be of themselves, and their ruler shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for who is he that hath had boldness to approach unto me? saith the Lord" (Jer. 30:21). Likewise, Zechariah, a post-exilic prophet, doubtless had this same Psalm in mind when he by inspiration declared, כֹּה אָמַר יְהוָה צְבָאוֹת לֵאמֹר הִנֵּה־אִישׁ צֶמַח שְׁמוֹ וּמִתַּחְתָּיו יִצְמָח וּבָנָה

אֶת־הֵיכַל יְהוָה: וְהוּא יִבְנֶה אֶת־הֵיכַל יְהוָה וְהוּא יִשָּׂא הוֹד וְיָשַׁב וּמָשַׁל עַל־כִּסְאוֹ וְהָיָה כֹהֵן עַל־כִּסְאוֹ וַעֲצַת שָׁלוֹם תִּהְיֶה בֵּין שְׁנֵיהֶם: "Thus speaketh the Lord of hosts, saying, Behold, the man whose name is the Branch: and he shall grow up out of his place; and he shall build the temple of the Lord; even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both" (Zech. 6:12, 13). "The coming Prince of Israel requires no priestly assistance, but is placed near to God as a Priest, and has free access to Him." This Man Who is called צֶמַח the Branch, is recognized both among Jews and Gentiles as the promised Messiah. According to Zechariah He will wear not only the regal crown, but the sacred mitre, being both King and Priest.

VI. Messiah's Final Conquest

In harmony with the statement of verse 1 that the Lord God will subject the Messiah's enemies under Him, the psalmist in Psa. 110: 5-7 declares that the Lord God at the right hand of the Messiah (assisting Him) strikes through kings in the day of His wrath. Hence though the Messiah does take personal vengeance against His enemies as set forth in Isa. 63:1-6, the Lord God assists in the subduing of the same. The conflict in which the Messiah will engage when He returns in glory is graphically set forth in the prayer of Habakkuk, chapter 3. Likewise, Joel in the third chapter of his prophecy sets forth the judgment which the Messiah will bring upon the godless nations when He returns. These Scriptures, as well as many others, simply set forth in graphic form the destruction of the armies of the world as is suggested in verse 6 of this ode. The expression "He dasheth in pieces the head over a wide land" has been variously interpreted. It is quite likely, however, that it is a reference to the slaughter of the Ruler who reigns over wide stretches of territory. It is quite probable that this one is the same one who is set forth as the little horn on the fourth beast mentioned in Dan. 7, which is the same person as the one who is spoken of as the king of Babylon in the end-time.

Conclusion

To sum up the information gathered from this psalm let the reader note that the One concerning Whom the psalmist is speaking is God manifest in the flesh (cf. Isa. 9:6(5)), Who is come to Zion and Who, having incurred her displeasure, is rejected; therefore, God invites Him to remain in His Presence until the subjection of said enemies. When they are subdued the Messiah returns in power and the remnant of those who rejected Him accept Him willingly, becoming a nation of priests who constitute His priestly army. He as their Leader is a Priest, not according to the Aaronic priesthood, but after the order of Melchizedek, being appointed to this office by an oath. When He returns to begin His reign in Zion with the assistance of the Lord, He smites all of His enemies and sets up His kingdom among men.

Author's Translation With Explanatory Notes

A Song of David *which the Spirit of God* spoke through him (II Sam. 23:1, 2).

A Divine Revelation of יְהוָה (The Lord) to my Lord, *King Messiah, God manifest in human form, concerning His relations to Israel*:

"Sit at my right hand *in the heavens, since the inhabitants of Jerusalem, to whom you went when you were born of the Virgin (Isa. 7:14) and whom you tried to lead back to God, have absolutely spurned your good offices and have rejected you. Continue in association with me in the Heaven of Heavens (Psa. 115:16)* until *the time arrives when* I shall make your enemies the footstool of your feet. *This subjugation of the children of Israel will be accomplished at the close of 'the time of Jacob's trouble' when they have made an end of breaking in pieces the power of the holy people (Dan. 12:7). Then,* the rod of your strength, will *I* יְהוָה (The Lord) send forth out of Zion, *which figurative langauge refers to your glorious reign in Jerusalem* (Psa. 2). *According to Our Eternal Purpose,* rule in the midst of your enemies, *since they in their great distress will then earnestly say, 'Blessed be he that cometh in the Name of the Lord.'*

"When you go to Zion the second time, the attitude of the nation will be exactly opposite from what it was when you went there

the first, for your people *will offer themselves to you as* free-will offerings *with their whole hearts* in the day of your power *when you muster all of your forces and resources and establish your universal reign of righteousness in their midst. The entire nation will then be a kingdom of priests (Ex. 19:5) arrayed* in the garments of holiness. Out of the womb of the morning you will have the dew of your youthful ones. *In these figures the time of your beginning to reign is spoken of as the mother of the remnant of the nation which, in turn, is compared to the early morning dew because of the youthful vigor of each one of your people and of the great number of them.*

"Since the nation is to be a kingdom of priests, it is proper that you as her leader and King, likewise, be a Priest.

"Therefore, I יְהוָה have sworn and will not repent, 'you are a Priest for ever after the order of Melchizedek.' *You are the King of Glory (Psa. 24:8) and Priest, not of the Aaronic order, but of a higher type, Melchizedek, King of Salem (Jerusalem) in the days of Abraham to whom the latter paid tithes, being the pattern (Gen. 14:18; Zech. 6:13).*

יְהוָה "'the Lord' at your right hand will fatally wound kings in the day of His wrath. He will judge among the nations, *when He assists you in establishing your throne;* He will fill *the battlefields* with dead bodies, *as is set forth in Isa. 63:1-6;* He will fatally wound the head *man who governs* a vast land, *and who is the Anti-Messiah* (cf. Dan. 7:8, 11). *In this final conflict He,* the Lord, will drink of the brook by the way, *which language means that He will not stop, rest, and prolong the conflict, but, rather, will hastily complete His conquest.* Therefore He will lift up *His* head *in triumph at the end of the battle.*

Chapter XIV

OUTLINE OF MESSIAH'S CAREER ACCORDING TO PSALM TWENTY-TWO

לַמְנַצֵּחַ עַל־אַיֶּלֶת הַשַּׁחַר מִזְמוֹר לְדָוִד: אֵלִי אֵלִי לָמָה עֲזַבְתָּנִי רָחוֹק
מִישׁוּעָתִי דִּבְרֵי שַׁאֲגָתִי: אֱלֹהַי אֶקְרָא יוֹמָם וְלֹא תַעֲנֶה וַלַּיְלָה וְלֹא־
דוּמִיָּה לִי: וְאַתָּה קָדוֹשׁ יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל: בְּךָ בָטְחוּ אֲבֹתֵינוּ בָּטְחוּ
וַתְּפַלְּטֵמוֹ: אֵלֶיךָ זָעֲקוּ וְנִמְלָטוּ בְךָ בָטְחוּ וְלֹא־בוֹשׁוּ: וְאָנֹכִי תוֹלַעַת
וְלֹא־אִישׁ חֶרְפַּת אָדָם וּבְזוּי עָם: כָּל־רֹאַי יַלְעִיגוּ לִי יַפְטִירוּ בְשָׂפָה
יָנִיעוּ רֹאשׁ: גֹּל אֶל־יְהוָה יְפַלְּטֵהוּ יַצִּילֵהוּ כִּי חָפֵץ בּוֹ: כִּי־אַתָּה גֹחִי
מִבָּטֶן מַבְטִיחִי עַל־שְׁדֵי אִמִּי: עָלֶיךָ הָשְׁלַכְתִּי מֵרָחֶם מִבֶּטֶן אִמִּי אֵלִי
אָתָּה: אַל־תִּרְחַק מִמֶּנִּי כִּי־צָרָה קְרוֹבָה כִּי־אֵין עוֹזֵר: סְבָבוּנִי פָּרִים
רַבִּים אַבִּירֵי בָשָׁן כִּתְּרוּנִי: פָּצוּ עָלַי פִּיהֶם אַרְיֵה טֹרֵף וְשֹׁאֵג: כַּמַּיִם
נִשְׁפַּכְתִּי וְהִתְפָּרְדוּ כָּל־עַצְמוֹתָי הָיָה לִבִּי כַּדּוֹנָג נָמֵס בְּתוֹךְ מֵעָי: יָבֵשׁ
כַּחֶרֶשׂ כֹּחִי וּלְשׁוֹנִי מְדֻבָּק מַלְקוֹחָי וְלַעֲפַר־מָוֶת תִּשְׁפְּתֵנִי: כִּי סְבָבוּנִי
כְּלָבִים עֲדַת מְרֵעִים הִקִּיפוּנִי כָּאֲרִי יָדַי וְרַגְלָי: אֲסַפֵּר כָּל־עַצְמוֹתָי
הֵמָּה יַבִּיטוּ יִרְאוּ־בִי: יְחַלְּקוּ בְגָדַי לָהֶם וְעַל־לְבוּשִׁי יַפִּילוּ גוֹרָל: וְאַתָּה
יְהוָה אַל־תִּרְחָק אֱיָלוּתִי לְעֶזְרָתִי חוּשָׁה: הַצִּילָה מֵחֶרֶב נַפְשִׁי מִיַּד־כֶּלֶב
יְחִידָתִי: הוֹשִׁיעֵנִי מִפִּי אַרְיֵה וּמִקַּרְנֵי רֵמִים עֲנִיתָנִי: אֲסַפְּרָה שִׁמְךָ
לְאֶחָי בְּתוֹךְ קָהָל אֲהַלְלֶךָּ: יִרְאֵי יְהוָה הַלְלוּהוּ כָּל־זֶרַע יַעֲקֹב כַּבְּדוּהוּ
וְגוּרוּ מִמֶּנּוּ כָּל־זֶרַע יִשְׂרָאֵל: כִּי לֹא־בָזָה וְלֹא שִׁקַּץ עֱנוּת עָנִי וְלֹא־
הִסְתִּיר פָּנָיו מִמֶּנּוּ וּבְשַׁוְּעוֹ אֵלָיו שָׁמֵעַ: מֵאִתְּךָ תְּהִלָּתִי בְּקָהָל רָב נְדָרַי
אֲשַׁלֵּם נֶגֶד יְרֵאָיו: יֹאכְלוּ עֲנָוִים וְיִשְׂבָּעוּ יְהַלְלוּ יְהוָה דֹּרְשָׁיו יְחִי לְבַבְכֶם
לָעַד: יִזְכְּרוּ וְיָשֻׁבוּ אֶל־יְהוָה כָּל־אַפְסֵי־אָרֶץ וְיִשְׁתַּחֲווּ לְפָנֶיךָ כָּל־
מִשְׁפְּחוֹת גּוֹיִם: כִּי לַיהוָה הַמְּלוּכָה וּמוֹשֵׁל בַּגּוֹיִם: אָכְלוּ וַיִּשְׁתַּחֲווּ כָּל־
דִּשְׁנֵי־אֶרֶץ לְפָנָיו יִכְרְעוּ כָּל־יוֹרְדֵי עָפָר וְנַפְשׁוֹ לֹא חִיָּה: זֶרַע יַעַבְדֶנּוּ
יְסֻפַּר לַאדֹנָי לַדּוֹר: יָבֹאוּ וְיַגִּידוּ צִדְקָתוֹ לְעַם נוֹלָד כִּי עָשָׂה:

"My God, my God, why hast thou forsaken me? Why art thou so far from helping me, and from the words of my groaning? O my God, I cry in the daytime, but thou answerest not;

and in the night season, and am not silent. But thou art holy, O thou that inhabitest the praises of Israel. Our fathers trusted in thee: They trusted, and thou didst deliver them. They cried unto thee, and were delivered: They trusted in thee, and were not put to shame. But I am a worm, and no man; A reproach of men, and despised of the people. All they that see me, laugh me to scorn: They shoot out the lip, they shake the head, *saying,* Commit *thyself* unto the Lord; let him deliver him: Let him rescue him, seeing he delighteth in him. But thou art he that took me out of the womb; Thou didst make me trust *when* I *was* upon my mother's breasts. I was cast upon thee from the womb; Thou art my God since my mother bare me. Be not far from me; for trouble is near; For there is none to help. Many bulls have compassed me; strong bulls of Bashan have beset me round. They gape upon me with their mouth, As a ravening and a roaring lion. I am poured out like water, And all my bones are out of joint: My heart is like wax; It is melted within me. My strength is dried up like a potsherd; And my tongue cleaveth to my jaws; And thou hast brought me into the dust of death. For dogs have compassed me: A company of evil-doers have inclosed me; They pierced my hands and my feet. I may count all my bones. They look and stare upon me; They part my garments among them, And upon my vesture do they cast lots. But be not thou far off, O Lord: O thou my succor, haste thee to help me. Deliver my soul from the sword, My darling from the power of the dog. Save me from the lion's mouth; Yea, from the horns of the wild-oxen thou hast answered me. I will declare thy name unto my brethren: In the midst of the assembly will I praise thee. Ye that fear the Lord, praise him; all ye the seed of Jacob, glorify him; And stand in awe of him, all ye the seed of Israel. For he hath not despised nor abhorred the affliction of the afflicted; Neither hath he hid his face from him; But when he cried unto him, he heard. Of thee cometh my praise in the great assembly: I will pay my vows before them that fear him. The meek shall eat and be satisfied; They shall praise the Lord that seek after him: Let your heart live for ever. All the ends of the earth shall remember and turn unto the Lord; And all the kindreds of the nations shall worship before thee. For

the kingdom is the Lord's; And he is the ruler over the nations. All the fat ones of the earth shall eat and worship: All they that go down to the dust shall bow before him, Even he that cannot keep his soul alive. A seed shall serve him; It shall be told of the Lord unto the *next* generation. They shall come and shall declare his righteousness Unto a people that shall be born, that he hath done it" (Psa. 22).

Psalm 22 throws a very luminous ray of light upon the first advent of the Hebrew Messiah, which event, as was learned in the two preceding chapters of this book, is assumed in Psalm 2 and 110. In Psalm 2 the writer, David, assumed the first coming of the Messiah into the world when he stated that the nations in the end-time will attempt to throw off allegiance to God, and to His Messiah. In Psalm 110, likewise, he assumed the first coming when he stated that God invited King Messiah to sit at His right hand until He brings into subjection the latter's enemies. The hostility of the Messiah's enemies, referred to in this Psalm, is set forth in a most vivid, graphic, detailed and individualistic way.

The Psalm falls into three clearly marked divisions in the English translation: verses 1-11; 12-21, and 22-31.

I. The Suffering Servant

A. *The Execution of the Sufferer*

In approaching the study of this passage it is well to note the clear outline and individuality of the sufferer. Note his birth, "but Thou art He that took me out of the womb; Thou didst make me trust when I was upon my mother's breasts." That the Psalmist is depicting an individual is seen from the fact that the sufferer speaks of his "bones" and "heart" (verse 14 (15), "tongue" and "jaws" (verse 15(16), "hands and feet" (verse 16(17), and "his garments" (verse 18(19).

His situation is described very minutely. He is in a certain place for "All they that see me laugh me to scorn" (verse 7(8), and "a company of evil-doers have inclosed me" (verse 16(17). He has been deprived of his clothing, for says he, "I may count all my bones" (verse 17(18). In this nude condition public gaze is directed upon him for "they look and stare upon me." His

enemies have stripped him and have his garments, for "they part my garments among them, and upon my vesture did they cast lots" (verse 18(19). He has suffered bodily mistreatment for "they pierced my hands and my feet" (verse 16(17).

Furthermore, the implication of the words יַבִּיטוּ יִרְאוּ[1] "they looked about, they gazed at me" is doubtless that the observers have difficulty in seeing or identifying the sufferer. This inference suggests two possibilities: firstly, that he is associated with others in suffering and the observer upon his arrival at the scene has difficulty in distinguishing him from the others; secondly, that darkness obscures the scene on account of which the onlookers experience difficulty in gazing upon him.

Finally, the sufferer has been subjected to at least one form of bodily suffering, namely, "they have bored through my hands and my feet."[2]

At the time of the suffering the victim is friendless and alone; for his friends have either forsaken him or are in the background.

He has violent, bitter, and strong enemies, which fact is proved by his being a "reproach of men" and "despised of the nation." The first of these expressions refers to the contempt of men in general toward him; the second, to the bitter hatred of his own nation. Those looking upon him "laugh him to scorn" and taunt him with the words "commit thyself unto the Lord; let

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[1] That these Hebrew words have such significations is clearly seen in I Samuel 17:42.

[2] The word כארי "bored through" or "pierced" undoubtedly is to be taken literally. The Massoretic scholars, who invented the vowel pointings and who did their work about the 8th century of the Christian era, have pointed the text and made it read "like a lion my hands and my feet." Of course their selection of the vowel pointings for this line was determined by their theological interpretation of the passage. It is a well-known fact that the fundamental difference between Judaism and Christianity had become in their day more or less chronic by reason of the fact that the controversy had lasted about seven hundred years. It is quite possible that honest scholarly men might be influenced unconsciously by theological bias; hence a translation or interpretation of such a crucial passage as this one, which was made by scholarly devout men prior to the rise of the controversy, would more likely represent the original meaning of the passage. Such a translation as that made by the Hebrew-Greek scholars who translated the Septuagint is more reliable on such controverted points as this one. This translation uses the word ὤρυξαν "digged through." This fact confirms the reading of the English translation, namely, "they pierced my hands and my feet."

Him deliver him; let Him rescue him, seeing He delighteth in him." These enemies he compares to "strong bulls of Bashan"; likewise, he compares each of them to a "ravening and a roaring lion" and finally he calls them "dogs," after which statement he plainly shows that they are wicked men, for he refers to them as a "company of evil-doers." Among his opponents are the officials or representatives of the government, for he refers to the latter in his prayer, "deliver my soul from the sword." The sword is a symbol of the government, its power, and its use of weapons to enforce law. See Isa. 2:4.

His sufferings are extreme and prolonged. His strength is poured out like water; the members of his body are violently pulled; hence "all my bones are out of joint"; his physical vigor and resistance are diminishing, for his "heart is like wax"; it is melted within him; his physical strength approaches the vanishing point, for "my strength is dried up like a potsherd"; he suffers from thirst because his "tongue cleaveth to my jaws"; and finally, he is conscious of the near end of life, for "Thou hast brought me into the dust of death."

This innocent victim has been trusting in his God from the day of his birth for "Thou art He that took me out of the womb; Thou didst make me trust when I was upon my mother's breasts. I was cast upon Thee from the womb; Thou art my God since my mother bare me." In this crisis he recognizes that he still sustains his life-long relationship to God who at present has withdrawn from him, which withdrawal is the occasion of his enemies' persecuting him.

The sufferings, groanings, and cryings of this innocent sufferer do not for a moment draw forth the slightest intimation of any guilt or sin on his part. When the sufferings seem to reach their climax, suddenly the groanings cease. This cessation comes with the words at the close of verse 21(22); עֲנִיתָנִי "Thou hast answered me." In the words of another let it be said "When it ceases it ceases altogether; there is absolutely no recurrence of pain, no trace further of a single sob."

B. *The Delivered Sufferer*

With verse 22(23) the curtain, as it were, rises. He who has agonized in such excruciating pain, and who has also suffered

such inward mental and spiritual agony in verse 22(23), now steps forward into the midst of his brethren to whom he declares the Name of God. It cannot be doubted that it is the same voice that thus suddenly breaks out into praise, for the meter is the same, the direct address to the Lord is the same, and, allowing for change of tone, the theme is the same: the lament has been "he hath not heard"; the joy now is "he hath heard." Moreover, as if to make this point clear, the very terms of the announcement, which the late sufferer now makes to his brethren brings to them vivid reminiscences of the shame and pain through which he has passed: by man he has been detested and deeply humbled, God hid His face, and the sufferer has cried for help. Now all is changed and by every sign of continuity of speech, one is warranted to rest in the conclusion that it is the same voice that tells the joyful news. Among the certain marks identifying the late sufferer with the speaker in the great assembly in verses 22-31 (23-32), is the use of the personal pronoun *"I"* which refers to him who lately cried, but who, having been heard, now praises God for his deliverance. In an impersonal way he refers to his affliction out of which the Lord has delivered him, in the following words: "For he has not despised nor abhorred the affliction of the afflicted; Neither hath he hid his face from him; But when he cried unto him, he heard." It is doubtless probable that those referred to by "ye that fear the Lord, praise Him," are Gentile worshipers of God, and those called "all ye the seed of Jacob . . . all ye the seed of Israel," the purified and cleansed remnant of Israel, both of whom constitute the great assembly to whom he declares God, His Deliverer's Name and in the midst of which he praises God, saying, "Of thee cometh my praise," because God has heard and delivered him from his sufferings.

Before and during the suffering the tortured one has no brethren in view, but later on there is a vast throng to whom he proclaims God's Name. In verses 27-31 (28-32) he sees the time when the whole world shall constitute one great kingdom of God and all nations shall worship God and Him only.

That there is a connection on the one hand, between the suffering of the subject of this Psalm and, on the other hand,

the gathering of "the great assembly" and the consolidation of all kingdoms into "the kingdom" of the Lord, over which He rules, is evident from the fact that the *delivered triumphant sufferer appears* in the midst of the great assembly and proclaims the Name of God to his brethren.

Since God has answered him, the triumphant sufferer in verse 22 tells the Lord that he will proclaim the latter's Name among his brethren in the midst of the assembly. The question arising here is, what assembly? Which question is answered in the following verse: "Ye that fear the Lord, praise him; All ye the seed of Jacob, glorify him; And stand in awe of him, all ye the seed of Israel." This verse gives part of the speech which he will make to the assembly; therefore those constituting the assembly are the fearers of the Lord and the seed of Jacob, the Hebrew people. Thus both Jews and Gentiles will constitute this great assembly. The speaker continues in verse 24 his message: "For he hath not despised nor abhorred the affliction of the afflicted, neither has he hid his face from him; but when he cried unto him, he heard." In these words he announced to this great throng that his God heard his prayer and delivered him. In verse 25 he, turning from the audience, lifts his voice in praise to God in the following words: "Of thee (God) cometh my praise in the great assembly: I will pay my vows before them that fear him." His praise of God to this great assembly consists of his ascribing glory to God because the latter heard him in his distress and delivered him. Continuing his speech in the great assembly the speaker proclaims: "The meek shall eat and be satisfied; They shall praise the Lord that seek after him: Let your heart live forever. All the ends of the earth shall remember and turn unto the Lord; And all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's; And he is the ruler over the nations."

II. Who Is This Sufferer?

Of whom is the Psalmist speaking? To this question one of four answers is usually given. These answers are: (1) David, (2) the nation of Israel, (3) a remnant of Israel, (4) the Messiah of Israel. All four answers cannot be correct in the absolute sense of the term. Amid this diversity of opinion it behooves each

one to seek honestly and conscientiously from the context and from parallel passages which answer is the correct one. (1) In support of the first answer, namely, that David is the sufferer, let it be said that though he did suffer much, being persecuted by Saul severely, his sufferings never reached such depth of sorrow as that of the sufferer of this Psalm. Therefore one cannot allow the language to stand as it is proclaiming its message and at the same time apply it to him.*

(2) In reply to the position that Israel is the sufferer, likewise, let it be noted that the context and the personal individual tone precludes such an interpretation. The writer readily admits that Israel through twenty centuries has suffered untold persecution at the hands of the so-called "Christian nations" but this fact does not identify the Hebrew people as the innocent sufferer of this Psalm. That the nation may be compared to an individual who is sick is readily admitted, for Isaiah (1:2-9) used that figure; but, in this case the *context* clearly indicates that though he uses the expressions "the whole head is sick and the whole heart is

* The question arises, "if the writer were not speaking of his own personal experiences, how is it that he uses the personal pronouns 'I,' 'my' and 'me'?" The answer is found in the fact that the prophets frequently spoke in the first person when they did not refer to their own personal experiences. A notable example of this principle is found in Isa. 48:12-16, "Hearken unto me, O Jacob, and Israel my called: I am he; I am the first, I also am the last. Yea, my hand hath laid the foundation of the earth, and my right hand hath spread out the heavens: when I call unto them, they stand up together. Assemble yourselves, all ye, and hear: who among them hath declared these things? He whom the Lord loveth shall perform his pleasure on Babylon, and his arm *shall be on* the Chaldeans. I, even I, have spoken; yea, I have called him; I have brought him, and he shall make his way prosperous. Come ye near unto me, hear ye this; from the beginning I have not spoken in secret; from the time that it was, there am I: and now the Lord יהוה hath sent me, and his Spirit." Here Isaiah spoke as if he were the originator of the message, using the personal pronouns of the first person. An examination of the text shows that the real speaker is the One Who founded the heaven and the earth by His omnipotent power. Hence though the prophet uses the pronouns of the first person, he is speaking for God. Therefore when the author of Psalm 22 speaks in the first person it becomes necessary for one to examine the entire context to see whether the experience there related can possibly be the experience of the author or whether he, though speaking from the point of view of the first person, is speaking of the suffering of another.

Growing out of this principle of prophecy is another well-established principle which obtains throughout the prophetic word, namely, the prophet frequently begins to speak of his own personal experience and then moves out into a larger circle of experience which by far transcends the events of his life.

faint. From the sole of the foot even unto the head there is no soundness in it but wounds, and bruises and fresh stripes: they have not been closed, neither bound up, neither mollified with oil," he is speaking of the nation.

If these words were taken out of their context, one would be forced according to the rules of interpretation of language to believe that the prophet was speaking about some one individual who was sick; but since the context shows clearly that he is reproving the nation for its sins, it is very obvious that the sick man is the nation and not an individual.

To put this interpretation beyond all possibility of debate the reader will bear with the writer in his using the following illustration. Should there appear in any publication a picture of a sick man lying in bed, while on a table near his head are several bottles of medicine, in the absence of clear positive evidence indicating definitely otherwise, one would conclude that the one who made the picture had some one individual in mind. But should the patient be a tall old man with chin whiskers, wearing a suit of clothes made of an American flag, every one, even a small child, would recognize that it does not refer to any individual but to the United States of America which is afflicted with some great national problem or calamity. Therefore in the absence of special features which show that Psa. 22 is to be interpreted in a symbolic representative way of the nation, one is forced irresistibly to the conclusion that such an interpretation does not accord with the facts as presented. Another fact which discredits the interpretation which makes the sufferer a symbol of the suffering nation is that this sufferer is conscious both of his relationship to God and of his absolute innocency; whereas Israel as a nation has always been and shall continue to be conscious of sin and rebellion against God and of alienation from Him because of these sins. (See Jer. 3:20 f). These reasons lead one to the absolute conclusion that the sufferer of the passage is not the nation.

(3) The third interpretation, namely, that the sufferer is the pious remnant of the nation cannot be correct, for there is nothing in the context to indicate such a symbolic use; hence the objections brought against the second interpretation apply with equal force against this one. Furthermore, the sufferer is distinguished from

the nation in verse 23, or a remnant of the nation. In verses 23 and 24 he (the sufferer) in the midst of the great assembly which consists of those who "fear the Lord" and "all the seed of Jacob" and "all ye the seed of Israel" addresses said assembly urging them to praise God. Therefore this interpretation is incorrect.

(4) The interpretation which makes the sufferer the Messiah remains to be discussed. As has been seen, he is an individual. It now remains to identify him, if possible. Likewise, it has already been shown that the sufferer of the first twenty-one verses, who has cried to the Lord, whose sufferings abruptly cease with verse 21, and who claims that God has answered him, is the same speaker who appears in the great assembly of fearers of God and all the tribes of Israel. In this great assembly he is the leading character, in fact, he is the master of the entire situation. In verse 22 he claims a special relationship to the entire assembly when he makes the statement, "I will declare Thy (God's) Name unto my brethren." Since the great assembly consists not only of the entire house of Israel, but also of the fearers of God, who doubtless are Gentile believers in God, and since he speaks to them as "my brethren," it is quite evident that he bears a special relationship to them that is above the natural and literal meaning of the word "brethren." He can call "all the seed of Jacob" his brethren, referring to fleshly ties, but to the fearers of the Lord, Gentile believers, he does not sustain that natural relationship. Hence brethren is used in a higher sense.

The language of verses 25 and 26 confirms the argument just made: "Of thee cometh my praise in the great assembly: I will pay my vows before them that fear him. The meek shall eat and be satisfied; They shall praise the Lord that seek after Him: Let your heart live forever." The delivered sufferer claims that when he pays his vows, the meek shall eat and be satisfied. This language, of course, is an echo from the Torah, which granted to the priests the privilege of partaking of the offerings and vows of the people. Likewise, the poor, widows, fatherless, et al., were granted the privilege of sharing these things and thus being satisfied (see Deut. 14:28, 29; 26:12; 16:11). There is no Jew who is so very rich that, when he pays his tithes, offerings and

vows to God, the meek of the world may partake and be satisfied. But since, when this sufferer pays his vows the meek (the word meek unqualified is all-inclusive, referring to the meek of all the earth) are satisfied, he stands in a class by himself. Of all individuals conceivable, there is but one whose wealth, power, and goodness of heart enable him to fulfill this passage, namely, the Messiah. This fact becomes apparent when one realizes that the Messiah is the only One Who will have the wealth of the nations (Psa. 2:7-9), the power (Isa. 9:6,7), and goodness of heart (Isa. 11:1-5); therefore the only conclusion to which one may come is that the sufferer is Israel's long expected Messiah, Who comes into the world and suffers for man; Who, as set forth in Psa. 110, returns to the right hand of God most high, and Who will return and reign in power and in righteousness over the entire world.

III. Detailed Accounts of the Suffering of Messiah

Having arrived at the definite conclusion that the sufferer is the Messiah of Israel, the reader, doubtless, wishes to catch a second glimpse of such an appalling and amazing scene. Let him note the fact once more that the sufferer is in one place, being surrounded by a howling mob whom he compares to mad bulls, roaring lions, barking dogs, and wild oxen. He is alone—not one soul to assist or even to encourage him. His nervous energy and powers of resistance are poured out like water. He has been, or is being, subjected to some kind of physical, bodily torture that disjoints his bones. With the ebbing out of his life, his heart melts, whereas his courage diminishes. His strength is being rapidly exhausted, for he is dried up as a potsherd. His tongue becomes swollen because of extreme thirst and excruciating pain until it cleaves to his jaws. He sees that he is rapidly approaching death. The company of evil-doers whom he compares, as stated above, to enraged animals pierce his hands and his feet. They have removed his garments and exposed him to shameful public gaze, and certain ones divide his clothing among themselves, and for his outer garments cast lots. Soldiers who bear the sword are present and are playing an active part in the execution and death of the sufferer. Thus expires in a shameful way Israel's Messiah.

This same picture of the suffering of Messiah is set forth by Isaiah in 53:1-9. וְהוּא מְחֹלָל מִפְּשָׁעֵינוּ מְדֻכָּא מֵעֲוֹנוֹתֵינוּ מוּסַר שְׁלוֹמֵנוּ עָלָיו וּבַחֲבֻרָתוֹ נִרְפָּא־לָנוּ: "Whereas He was pierced because of our transgressions, bruised because of our iniquities; the punishment for peace to us lay upon Him and through His stripes came healing to us." The prophet in this passage speaks of the servant of the Lord, who, as will be seen in Chapter XVIII, is none other than Israel's Messiah.

This same picture of the piercing of Messiah is seen in the prophecy of Zech. 12:8-12:

בַּיּוֹם הַהוּא יָגֵן יְהוָה בְּעַד יוֹשֵׁב יְרוּשָׁלִַם וְהָיָה הַנִּכְשָׁל בָּהֶם בַּיּוֹם הַהוּא כְּדָוִיד וּבֵית דָּוִיד כֵּאלֹהִים כְּמַלְאַךְ יְהוָה לִפְנֵיהֶם: וְהָיָה בַּיּוֹם הַהוּא אֲבַקֵּשׁ לְהַשְׁמִיד אֶת־כָּל־הַגּוֹיִם הַבָּאִים עַל־יְרוּשָׁלִַם: וְשָׁפַכְתִּי עַל־בֵּית דָּוִיד וְעַל יוֹשֵׁב יְרוּשָׁלִַם רוּחַ חֵן וְתַחֲנוּנִים וְהִבִּיטוּ אֵלַי אֵת אֲשֶׁר־דָּקָרוּ וְסָפְדוּ עָלָיו כְּמִסְפֵּד עַל־הַיָּחִיד וְהָמֵר עָלָיו כְּהָמֵר עַל־הַבְּכוֹר: בַּיּוֹם הַהוּא יִגְדַּל הַמִּסְפֵּד בִּירוּשָׁלִַם כְּמִסְפֵּד הַדַּדְרִמּוֹן בְּבִקְעַת מְגִדּוֹן: וְסָפְדָה הָאָרֶץ מִשְׁפָּחוֹת מִשְׁפָּחוֹת לְבָד מִשְׁפַּחַת בֵּית־דָּוִיד לְבָד וּנְשֵׁיהֶם לְבָד מִשְׁפַּחַת בֵּית־נָתָן לְבָד וּנְשֵׁיהֶם לְבָד: "In that day shall the Lord defend the inhabitants of Jerusalem; And he that stumbleth among them at that day shall be as David; And the house of David shall be as a godlike being, As the angel of the Lord before them. And it shall come to pass in that day, That I will seek to destroy all the nations That come against Jerusalem. And I will pour upon the house of David, And upon the inhabitants of Jerusalem, The spirit of grace and of supplication; And they shall look unto Me because they have thrust him through; And they shall mourn for him, as one mourneth for his only son, And shall be in bitterness for him, as one that is in bitterness for his first-born. In that day shall there be a great mourning in Jerusalem, As the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart: The family of the house of David apart, and their wives apart; The family of the house of Nathan apart, and their wives apart" (Jewish Pub. Soc. Tr.). At the bottom of the page in this translation appears a footnote on the pronoun "they" of the dependent clause "because they have thrust him through."

This note makes the "Nations" of verse 9 the antecedent of the pronoun "they." To pass over the nouns immediately preceding this pronoun and to make it refer to the word "nations" in verse 9 is to violate a well-known and thoroughly established law of grammar, which holds in every language, namely the noun which immediately precedes a pronoun and which agrees with it in gender, number and person (if the language be an inflected one) is to be taken as the antecedent of this pronoun, that is the noun to which it refers, unless there are clear indications in the context pointing otherwise. If this rule is applied to the case in hand, the antecedent of the pronoun "they" is "the inhabitants of Jerusalem" because it immediately precedes. The context in this instance does not indicate otherwise; hence one will do well to follow this rule and make the antecedent of "they" the inhabitants of Jerusalem.

If one ignores the rule stated above and passes over the noun immediately preceding this pronoun and makes it refer to the second noun preceding, may he not with equal propriety and justification go a little further back to the third or fourth noun preceding and claim one of them to be the true antecedent? An investigation of the preceding context shows that the nouns to which this pronoun might, on this principle, refer are, beginning with the first one immediately preceding and going backward, "the inhabitants of Jerusalem," verse 10; "nations," verse 9; "the house of David," verse 8; and the "inhabitants of Jerusalem," verse 8. Now, dear reader, may the author ask you to read this verse for yourself honestly and conscientiously in order that you may see the truth as it is written? To refresh the memory may he request you to re-read the quotation in the second paragraph above?

Further confirmation of the conclusion just reached is drawn from the prediction of verses 10 to 12, which please re-read. These verses explain who the "they" are who mourn and who are the ones referred to in the clauses: and "they shall look unto Me because they have thrust him through; and they shall mourn for him"—those thrusting him through being the ones mourning. Therefore the entire context leads one to the irresistible conclusion that "the inhabitants of Jerusalem," "the family of the

house of David," "the family of the house of Nathan," et al., the ones mourning, are the ones who "have thrust him through."*

Conclusion

The connection between the suffering Messiah of verses 1-21 and the delivered triumphant Messiah (who is the same Individual) of verses 22-31 may be illustrated by a lantern which gives the dissolving effect. At first one picture is thrown upon the screen which in its general outline gradually disappears, but which retains and carries over certain characteristics or elements into the new picture which gradually appears in the same ratio as the former one disappears, and which finally displaces the former. Thus disappears the picture of the sufferer. Before one realizes it, the picture of suffering has dissolved and gives way to that of the triumphant victor who stands in the midst of the great congregation consisting of those whom he terms brethren and before whom he stands as peer. In the latter verses He sits upon the throne of God and reigns over the entire world. The interval between His first coming and rejection, and His second coming in glory and power is passed over without mention in this Psalm but is to be supplied from parallel passages.

* The identification of the penitent remnant of Israel in the future, when it turns unto the Lord, with that generation of the Hebrew people which rejects the Messiah at his first advent is a usage of language common to all nations, especially with the Semitic peoples with whom the solidarity of the race was a fundamental conception. Especially, is this true when two generations of the same stock, though widely separated by time, are animated by the same ideals, attitudes and ideas.

Chapter XV

OUTLINE OF MESSIAH'S CAREER ACCORDING TO PSALM FORTY-FIVE

לַמְנַצֵּחַ עַל־שֹׁשַׁנִּים לִבְנֵי־קֹרַח מַשְׂכִּיל שִׁיר יְדִידֹת: רָחַשׁ לִבִּי דָּבָר
טוֹב אֹמֵר אָנִי מַעֲשַׂי לְמֶלֶךְ לְשׁוֹנִי עֵט סוֹפֵר מָהִיר: יָפְיָפִיתָ מִבְּנֵי אָדָם
הוּצַק חֵן בְּשִׂפְתוֹתֶיךָ עַל־כֵּן בֵּרַכְךָ אֱלֹהִים לְעוֹלָם: חֲגוֹר חַרְבְּךָ עַל־
יָרֵךְ גִּבּוֹר הוֹדְךָ וַהֲדָרֶךָ: וַהֲדָרְךָ צְלַח רְכַב עַל־דְּבַר־אֱמֶת וְעַנְוָה־
צֶדֶק וְתוֹרְךָ נוֹרָאוֹת יְמִינֶךָ: חִצֶּיךָ שְׁנוּנִים עַמִּים תַּחְתֶּיךָ יִפְּלוּ בְּלֵב
אוֹיְבֵי הַמֶּלֶךְ: כִּסְאֲךָ אֱלֹהִים עוֹלָם וָעֶד שֵׁבֶט מִישֹׁר שֵׁבֶט מַלְכוּתֶךָ:
אָהַבְתָּ צֶדֶק וַתִּשְׂנָא רֶשַׁע עַל־כֵּן מְשָׁחֲךָ אֱלֹהִים אֱלֹהֶיךָ שֶׁמֶן שָׂשׂוֹן
מֵחֲבֵרֶךָ:

"My heart overfloweth with a goodly matter;
I speak the things which I have made touching the king:
My tongue is the pen of a ready writer.
Thou art fairer than the children of men;
Grace is poured into thy lips:
Therefore God hath blessed thee for ever.
Gird thy sword upon thy thigh, O mighty one,
Thy glory and thy majesty.
And in thy majesty ride on prosperously,
Because of truth and meekness *and* righteousness:
And thy right hand shall teach thee terrible things.
Thine arrows are sharp;
The peoples fall under thee;
They are in the heart of the king's enemies.
Thy throne, O God, is for ever and ever:
A sceptre of equity is the sceptre of thy kingdom.
Thou hast loved righteousness, and hated wickedness:
Therefore God, thy God, hath anointed thee
With the oil of gladness above thy fellows" (Psa. 45:1-7).

I. Inspiration of the Psalm

In verse 1 the author declares that the goodly matter which is welling up in his heart like an artesian well concerns "the King" and claims that his tongue is the tongue of a ready writer. The Targum affirms that this Psalm is Messianic by inserting the word "Messiah" after king. In these words, doubtless, the writer is making the same claim to inspiration that David made in II Sam. 23:2, who also sang of this same King Messiah.

II. The Humanity of Messiah

In verse 2 the Psalmist seeing the Messiah in the prophetic vision and turning to Him speaks in the following language: "Thou art fairer than the children of men; Grace is poured into thy lips: Therefore God hath blessed thee forever." From this language it is evident that King Messiah is a Man, for He is fairer than the children of men. The word translated "fairer" is a reduplicated verb, which combination lays special stress upon the physique and personal appearance of the Messiah; therefore He stands in a class by Himself, judged from the physical standpoint.

To this physical beauty is added the charm which is the result of the graciousness of His heart as is expressed in the words "grace is poured into thy lips." These words are used because the Psalmist wished to call attention to the outstanding characteristics of the Messiah as He stands before him in all of his beauty and grace. Character stamps itself upon the physical countenance (cf. Isa. 3:9). The compassionate, tender, loving attitude of the Messiah expresses itself in His facial expressions, especially upon the lips. Evidently then the Psalmist viewed King Messiah as He speaks a message of grace, truth, and love to the down-trodden, sin-cursed, and lost world.

III. The Divine Nature of Messiah

Suddenly, without the slightest intimation in verse 3 the author speaks to Messiah, urging Him to "Gird thy sword upon thy thigh, O Mighty One, Thy glory and thy majesty. And in thy majesty ride on prosperously, Because of truth and meekness *and* righteousness: And thy right hand shall teach thee terrible things." He, Who in verse 2, is a messenger of good tidings to the oppressed, suddenly, in verse 3, becomes a warrior Who is to gird Himself with His sword and Who is to rush as a mighty warrior into battle. He is "the Mighty One." The same word is used in Isa. 9:6(5) in speaking of the Child Who is born to the Jewish nation and Who is God manifest in the flesh. In this passage it modifies אֵל which words are translated "Mighty God." This conclusion is confirmed by the fact that this Mighty Warrior is also to gird Himself with הוֹדְךָ וַהֲדָרֶךָ: "Thy glory and thy

majesty." These words are used in Psa. 104:1 with reference to the God of Israel in the following statement: הוֹד וְהָדָר לָבָשְׁתָּ "Thou art clothed with honor and majesty." These are the regular words, the primary meaning of which is the halo of glory with which God surrounds Himself. Confirmatory evidence is likewise found in the thought, that He in His majesty is to "ride on prosperously, because of truth *and* meekness and righteousness." In this warfare for truth and righteousness He is to experience נוֹרָאוֹת "terrible things," the regular word used with reference to manifestations of Divine power and judgments. Hence King Messiah is none other than God manifest in the flesh.

IV. The Victory of Messiah

In verse 5 the Psalmist pictures the result of the battle after King Messiah has won the victory: "Thine arrows are sharp; The peoples fall under thee; *They are* in the heart of the king's enemies." The nation being conquered by this mighty, powerful King Messiah are subdued. David in Psalm 24 saw King Messiah approaching Jerusalem and shouted, "Who is the King of Glory?" And then answered by saying, "The Lord strong and mighty, the Lord mighty in battle." Evidently, David saw Messiah after he had won the victory mentioned in this passage.

V. The Reign of Messiah

As suddenly and as unexpectedly, as in the former verse, the scene is shifted in verse 6; having conquered His foes and having established His rule upon the earth, King Messiah is addressed by the prophet in the following words: "Thy throne, O God, is for ever and ever; A sceptre of equity is the sceptre of thy kingdom. Thou hast loved righteousness, and hated wickedness: Therefore God, thy God, hath anointed thee With the oil of gladness above thy fellows." Here the Psalmist sees King Messiah, God in the flesh, sitting upon the throne of David, which is the throne of the Lord (I Chron. 29:23) and reigning in righteousness, wielding a sceptre of equity throughout His universal dominion. Recognizing the true nature of King Messiah the prophet addresses Him as God and declares that His throne "is forever and forever." This language proves conclusively that Messiah is God incarnate.

Conclusion

As seen above, King Messiah, in verse 2, is grace, compassion, and pity personified, speaking a message of grace and truth to the people. But in verses 3 and 4 His wrath and indignation are stirred to the very depths, and He marches forth, therefore, as a mighty warrior conquering His foes. This latter picture evidently is the same as that presented by Isaiah (63:1-6). The seeming contradiction between the Messiah as the very embodiment of grace and truth and His warlike attitude disappears in the light of Psa. 110 which shows conclusively that Messiah upon His first advent comes with a message of grace; but at His second coming He comes as a champion of righteousness suppressing all unrighteousness. After His conquest He mounts the throne of David and reigns over the nations in righteousness.

Chapter XVI

OUTLINE OF MESSIAH'S CAREER ACCORDING TO PSALM ONE HUNDRED EIGHTEEN

I. Historical Liturgical Use of This Psalm

THIS Psalm is the last of the Hallel psalms. According to Delitzsch, a festive procession led by priests and Levites sings verses 1-19 on its way to Jerusalem to the temple where it offers sacrificial animals. Verses 1-4 are sung as they start on their journey; verses 5-18 while on the journey; and verse 19, upon their arrival at the temple. In this last verse the worshipers request entrance to the temple by singing, "Open to me the gates of righteousness: I will enter into them, I will give thanks unto the Lord." Thereupon, the priests and the Levites in attendance at the temple welcome the procession, verses 20-27. In verse 28 the new arrivals respond by declaring that the Lord is their God. In verse 29 all present join in praise of God for His lovingkindness.

The personal pronoun "I" appears very prominently in verses 5-19. One would think that these verses recount the experiences of a single individual if it were not that the first four verses point clearly to the fact that it is the nation who is singing this Hallel. In these introductory verses, not only Israel, and the House of Aaron, but also those "that fear the Lord" are exhorted to praise God for His lovingkindness. Each one is to sing the following hymn on the way as an expression of his personal experience with God and confidence in Him. As they sang this song from year to year on their pilgrimages to the sacred shrine of the God of Israel, each pilgrim looked not only backward to the blessings that were wrought for him by the Lord through Moses when he led them out of Egyptian bondage, but also forward with great anticipation to the time when the nation shall be completely delivered from all of its distresses and "the voice of rejoicing and salvation is in the tents of the righteous," which blessed and happy condition will come to pass after the "right hand of the Lord doeth valiantly." In the time of her deepest

sorrow with the vision of deliverance, peace, and blessing before her mind, she shall sing by faith, "I shall not die, but live, and declare the works of the Lord. The Lord hath chastened me sore; But he hath not given me over unto death."

II. The Gates of Righteousness

The expression "The gates of righteousness" in "Open to me the gates of righteousness" calls for investigation. It, doubtless, in this context refers to the temple gates. In Psa. 15:1, 2 David asks, Who shall sojourn in the holy hill of Zion at the temple? and answers his question by saying, "He that walketh uprightly, and worketh righteousness," etc. Since only the righteous are, according to this Psalm, permitted to dwell there, it is appropriate to speak of the gates through which they enter the temple site as the gates of righteousness. This same question is raised in Psa. 24:3 and is answered immediately; in which reply emphasis is laid upon righteousness. In confirmation of this position one reads in Isa. 26:1, 2: בַּיּוֹם הַהוּא יוּשַׁר הַשִּׁיר־הַזֶּה בְּאֶרֶץ יְהוּדָה עִיר עָז־לָנוּ יְשׁוּעָה יָשִׁית חוֹמוֹת וָחֵל: פִּתְחוּ שְׁעָרִים וְיָבֹא גוֹי־צַדִּיק שֹׁמֵר אֱמֻנִים: "In that day shall this song be sung in the land of Judah: We have a strong city; salvation will he appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth faith may enter in." The context of this passage shows that the prophet is speaking of Jerusalem, the capital city of Judah, when he speaks of the strong city, and the righteous nation's entering therein. The nation can be a righteous nation only after the Lord has purged out all the rebels and sinners and brought them into the bond of the covenant: וְהַעֲבַרְתִּי אֶתְכֶם תַּחַת הַשָּׁבֶט וְהֵבֵאתִי אֶתְכֶם בְּמָסֹרֶת הַבְּרִית: וּבָרוֹתִי מִכֶּם הַמֹּרְדִים וְהַפּוֹשְׁעִים בִּי מֵאֶרֶץ מְגוּרֵיהֶם אוֹצִיא אוֹתָם וְאֶל־אַדְמַת יִשְׂרָאֵל לֹא יָבוֹא וִידַעְתֶּם כִּי־אֲנִי יְהוָה: "I will cause you to pass under the rod, and I will bring you into the bond of the covenant; and I will purge out from among you the rebels, and them that transgress against me; I will bring them forth out of the land where they sojourn, but they shall not enter into the land of Israel: and ye shall know that I am the Lord" (Ezek. 20:37, 38). The covenant to which reference is made in the expression "bond of the covenant" is the new covenant which God through

Jeremiah promises to make with the house of Israel and Judah. הִנֵּה יָמִים בָּאִים נְאֻם־יְהוָה וְכָרַתִּי אֶת־בֵּית יִשְׂרָאֵל וְאֶת־בֵּית יְהוּדָה בְּרִית חֲדָשָׁה: לֹא כַּבְּרִית אֲשֶׁר כָּרַתִּי אֶת־אֲבוֹתָם בְּיוֹם הֶחֱזִיקִי בְיָדָם לְהוֹצִיאָם מֵאֶרֶץ מִצְרָיִם: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt" (Jer. 31 : 31, 32).

In response to the request of the newly-arrived pilgrims the attendants at the temple in verse 20 respond by pointing to a certain gate and by saying, "This is the gate of the Lord; The righteous shall enter into it. I will give thanks unto thee; for thou hast answered me, And art become my salvation." In the prophetic vision the inspired Psalmist places himself in point of time beyond the time of Jacob's trouble when God has already become Israel's salvation, having suppressed all wickedness and sin and having made Jerusalem the center of righteousness from which justice and equity go to the four corners of the earth. In verses 22-24 the writer shows how God has become Israel's Salvation.

III. Who or What Is the "Stone"?

אֶבֶן מָאֲסוּ הַבּוֹנִים הָיְתָה לְרֹאשׁ פִּנָּה: מֵאֵת יְהוָה הָיְתָה זֹאת הִיא נִפְלָאת בְּעֵינֵינוּ: זֶה־הַיּוֹם עָשָׂה יְהוָה נָגִילָה וְנִשְׂמְחָה בוֹ: "The stone which the builders rejected Is become the head of the corner. This is the Lord's doing; It is marvellous in our eyes. This is the day which the Lord hath made; We will rejoice and be glad in it." What or who is referred to by the אֶבֶן "stone?" This word is to be taken as a literal stone unless the context indicates clearly that it is used in a figurative or metaphorical sense. In the preceding verses, as seen above, God has become the salvation of the entire nation, for concerning this salvation each one of the nation sings praises to God. In the following verse he states, "This is from the Lord; it is a miracle in our eyes" (Accurate Tr.). The rejection of the stone by the builders and later its being accepted by them is the thing which is from the Lord and which is a wonder, or miracle, in the eyes of restored and blessed Israel. In the next verse the writer continues, "This is the day which the Lord hath made; We will rejoice and be

glad in it." The continuity of thought proves beyond a doubt that the acceptance on the part of the builders of the stone which they had formerly rejected is the thing which God has miraculously wrought and in which the nation rejoices. This context reaches such sublime heights of spiritual grandeur and exaltation that it is impossible for one to conceive that the Psalmist is talking of builders of a literal temple and of their going back to the literal stone which they had formerly passed by as of no value, and placing it as the corner stone.

Let the reader for a moment place himself in his thinking at the time that the thousands of men were busily engaged in the building of Solomon's temple. Lying on the ground in every direction are timbers and stones of various shapes and sizes, and everywhere men are at work on different phases of the construction. The chief architect, after the ground has been plotted, looks for the corner stone which has already been hewn to the proper shape and size in the quarry. He, with his attendants, goes to one stone at which he looks and passes by, deciding that it is not the one for which they are looking. After a fruitless search among the many stones the architect and his builders return, re-examine this special stone and, to their amazement, discover the fact that this stone which they rejected is the real true corner stone. These very builders, who rejected it at first, now accept it and give it its rightful place as the head of the corner. It is quite probable according to the prediction that such an occurrence took place at the building of Solomon's temple; but the failure of the builders to recognize the corner stone at first and later their returning and seeing their mistake is not an event of such importance that would warrant the inspired singer to speak in such glowing terms of spiritual exaltation. Therefore the context suggests most clearly that the word "stone" is used in a symbolic or figurative meaning.

With the conclusion, just arrived at as a clue, let the reader now follow an investigation concerning the use of the words אֶבֶן, צוּר "rock" and "stone." In Deut. 32:4, 15, 18, God is called a rock, "the rock, his work is perfect"; "then he forsook God Who made him, And lightly esteemed the Rock of his salvation"; "Of the Rock that begat thee thou art unmindful,

And hast forgotten God that gave thee birth." In Psalm 95:1 appears the statement, "Let us make a joyful noise to the rock of our salvation." In each of these passages God is spoken of figuratively as a צור "Rock." וְהָיָה לְמִקְדָּשׁ וּלְאֶבֶן נֶגֶף וּלְצוּר מִכְשׁוֹל לִשְׁנֵי בָּתֵּי יִשְׂרָאֵל לְפַח וּלְמוֹקֵשׁ לְיוֹשֵׁב יְרוּשָׁלִָם: "And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offense to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem" (Isa. 8:14). The context from which this quotation is taken most clearly shows that it is God who becomes a sanctuary to those who sanctify Him and fear Him. Not only, says the prophet, will God become a sanctuary to those of Israel who worship Him, but He will also become a Stone of stumbling and a Rock of offence to both the houses of Israel, that is, to all of the people of Israel who do not take refuge in Him. Therefore from this context, it is quite evident that God speaks of Himself under the figure of a stone. In some way which Isaiah in this connection does not mention God will become a stone of stumbling and a rock of offense to the bulk of the Hebrew people. Further light is thrown upon the figurative use of the word "stone" in Isa. 28:16: לָכֵן כֹּה אָמַר אֲדֹנָי יֱהוִה הִנְנִי יִסַּד בְּצִיּוֹן אָבֶן אֶבֶן בֹּחַן פִּנַּת יִקְרַת מוּסָד מוּסָד הַמַּאֲמִין לֹא יָחִישׁ: "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-*stone* of sure foundation: he that believeth shall not be in haste." The scoffers in Zion who mocked Isaiah and jeered at his message from the Holy One of Israel replied to his preaching by saying that they were very secure, having made lies their refuge and having hid themselves under falsehood. To their blasphemies he replied making the wonderful prediction concerning the foundation stone, the tried and precious corner stone. That the word "stone" is used in a spiritual sense is evident from the fact that "he that believeth shall not be in haste." This spiritual interpretation is confirmed further by the context. The scoffers ridiculed Isaiah's preaching and stated that they had made a covenant with death, with Sheol they were in agreement. They further spoke of their covenant with death as a place of refuge and safety; therefore shouted they that they

would not fear any calamity nor disaster that might come upon the land. In reply to these blasphemers Isaiah called their attention to the real true refuge to which one may go for safety. This refuge which, says the prophet, God will lay in Zion for a foundation is, "A STONE, A TRIED STONE, A PRECIOUS CORNER-STONE OF SURE FOUNDATION." It is unthinkable to say that "stone" in this passage is to be taken literally, for a literal stone could not be a refuge nor shelter for the entire nation of Israel. But this stone stands symbolically for an individual in whom the nation can believe with absolute confidence. He is such a one whose goodness, righteousness, and power are such as to inspire unflinching trust in the heart of him who believes; therefore regardless of circumstances he who believes in Him will have no need of fear, for he realizes that this one is a present help in the time of trouble. This one, in other words, is the master of every situation regardless of how threatening or formidable the foe may be. Hence the one trusting is sure of complete protection and has no need of hasty flight. The thing which will inspire confidence in this individual is the fact that he has been tried with the severest tests and has proved to be worthy of all confidence; therefore he is the corner stone.

The symbolic interpretation of the stone in the passage of Isaiah just reviewed accords well with the context of Psa. 118 which is the subject of this chapter. In fact, the context demands such an interpretation. Since the stone symbolizes an individual, the expression "the builders" evidently is used in a symbolic sense. Since it was the nation Israel which built the temple and which worshipped there, this expression refers to the Hebrew race. Furthermore, since the "Stone" is an individual who at first is rejected by the nation but later on is accepted and accorded the highest place by it, it is quite evident that the writer is striking the same note which is given in Psa. 110:1, 2, namely, the rejection by the Hebrew people of King Messiah at his first advent, His ascension to the right hand of the throne of God, and finally His return to Jerusalem a second time when the remnant of Israel shall accept Him and voluntarily pledge their allegiance to Him. This interpretation is the only one which will accord with the continuity of thought running through verses 21 and 22.

In verse 21 God has become the salvation of Israel and verse 22 explains in what way God has become its salvation, namely, by her reversing her decision against the Messiah and by accepting Him with all her heart. These conclusions are furthermore confirmed by verse 23 which says that Israel's rejection of the Messiah and later her acceptance of Him are from the Lord and are a miracle in the eyes of the nation.

Israel's rejection of Messiah when He comes the first time is due to the fact that she fails to heed the admonition of the prophet who forewarns the nation: כֹּה אָמַר יְהוָה שִׁמְרוּ מִשְׁפָּט וַעֲשׂוּ צְדָקָה כִּי־קִרוֹבָה יְשׁוּעָתִי לָבוֹא וְצִדְקָתִי לְהִגָּלוֹת: אַשְׁרֵי אֱנוֹשׁ יַעֲשֶׂה־זֹּאת וּבֶן־אָדָם יַחֲזִיק בָּהּ שֹׁמֵר שַׁבָּת מֵחַלְּלוֹ וְשֹׁמֵר יָדוֹ מֵעֲשׂוֹת כָּל־רָע: "Keep ye justice, and do righteousness; for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that holdeth it fast; that keepeth the Sabbath from profaning it, and keepeth his hand from doing any evil" (Isa. 56:1, 2). Sin and wrong-doing in the life separates from God (Isa. 59:1-4) Who calls to a life of purity and holiness. When man refuses to live such a life and God calls him to repentance, if he refuses the call, he is held responsible (see Isa. 22:12-14). Man's persistent refusal to hearken to the voice of God necessitates God's bringing judicial blindness and spiritual darkness upon him. Thus Jeremiah warned Israel: שִׁמְעוּ וְהַאֲזִינוּ אַל־תִּגְבָּהוּ כִּי יְהוָה דִּבֵּר: תְּנוּ לַיהוָה אֱלֹהֵיכֶם כָּבוֹד בְּטֶרֶם יַחְשִׁךְ וּבְטֶרֶם יִתְנַגְּפוּ רַגְלֵיכֶם עַל־הָרֵי נָשֶׁף וְקִוִּיתֶם לְאוֹר וְשָׂמָהּ לְצַלְמָוֶת יָשִׂית לַעֲרָפֶל: "Hear ye, and give ear; be not proud; for the Lord hath spoken. Give glory to the Lord your God, before he cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, he turn it into the shadow of death, and make it gross darkness" (Jer. 13:15, 16). When one persists in sin, God, according to this passage, brings darkness so that the sinner stumbles, spiritually speaking, and knows not whither he is going.

Furthermore, when one's religion ceases to grip the heart and to control the life, but develops into a cold dead mechanical observance of religious rites and ceremonies, even though they be in

accordance with the law of God, his religion is unacceptable to God and necessitates God's bringing spiritual darkness and blindness upon him. Isaiah (29:9-12) speaks of his people's staggering like a drunken man and in verse 10 explains the unusual sight by saying "for the Lord hath poured out upon you the spirit of deep sleep, and has closed your eyes, the prophets; and your heads, the seers, hath he covered." Continuing to explain the reasons for the spiritual blindness of the people, he says: וַיֹּאמֶר אֲדֹנָי יַעַן כִּי נִגַּשׁ הָעָם הַזֶּה בְּפִיו וּבִשְׂפָתָיו כִּבְּדוּנִי וְלִבּוֹ רִחַק מִמֶּנִּי וַתְּהִי יִרְאָתָם אֹתִי מִצְוַת אֲנָשִׁים מְלֻמָּדָה: לָכֵן הִנְנִי יוֹסִף לְהַפְלִיא אֶת־הָעָם הַזֶּה הַפְלֵא וָפֶלֶא וְאָבְדָה חָכְמַת חֲכָמָיו וּבִינַת נְבֹנָיו תִּסְתָּתָר: "And the Lord said, Forasmuch as this people draw nigh *unto me,* and with their mouth and with their lips do honor me, but have removed their heart far from me, and their fear of me is a commandment of men which hath been taught *them;* therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder; and the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid" (Isa. 29:13, 14).

Conclusion

In this passage the first coming of the Messiah and His rejection by the elders of His people are clearly stated; the period intervening between the first and the second coming is omitted; but His second coming is implied in the statement that the rejected stone becomes the head of the corner. Likewise, the glorious reign of the Messiah is stated in the words, "This is the day which the Lord hath made." Therefore the facts presented in this Psalm coincide with other passages which have been investigated.

Chapter XVII

OUTLINE OF MESSIAH'S CAREER ACCORDING TO ZECHARIAH

I. The Priest King

IT is recognized by all scholars that Zechariah falls into two divisions: (1) chapters 1-8; (2) chapters 9-14. The theme of the first division is expressed by the Lord in the following words: "I am jealous for Jerusalem and for Zion with a great jealousy . . . I am returned to Jerusalem with mercies; my house shall be built in it . . . a line shall be stretched forth over Jerusalem . . . My cities shall yet overflow with prosperity; and the Lord shall yet comfort Zion, and shall yet choose Jerusalem" (Chapter 1:14-17). On the night of the 24th of the eleventh month of the second year of Darius the Lord gave Zechariah a series of eight visions all of which pertained to the glorious promises connected with Zion's future. In chapter 6 the climax is reached in the symbolic act of the crowning of Joshu, the high priest.

Upon the arrival of certain wealthy Jews at Jerusalem from Babylon, the word of the Lord came to the prophet, instructing him to receive from them gold and silver with which crowns should be made. He was, furthermore, instructed to take the crowns and place them upon the head of Joshua at that time and to utter a prophecy. וְאָמַרְתָּ אֵלָיו לֵאמֹר כֹּה אָמַר יְהוָה צְבָאוֹת לֵאמֹר הִנֵּה־אִישׁ צֶמַח שְׁמוֹ וּמִתַּחְתָּיו יִצְמָח וּבָנָה אֶת־הֵיכַל יְהוָה: וְהוּא יִבְנֶה אֶת־הֵיכַל יְהוָה וְהוּא־יִשָּׂא הוֹד וְיָשַׁב וּמָשַׁל עַל־כִּסְאוֹ וְהָיָה כֹהֵן עַל־כִּסְאוֹ וַעֲצַת שָׁלוֹם תִּהְיֶה בֵּין שְׁנֵיהֶם:

With the word הִנֵּה, which was characteristic with the prophets, Zechariah called his auditors' attention to "the man whose name is the Branch." The expression "Branch" had in Zechariah's day become a proper name. Isaiah seems to be the first writing prophet who used it. Without controversy he was speaking of the Messiah Whom he termed "the Branch of the Lord" צֶמַח יְהוָה, which

words refer to the divine nature of the Messiah.* In the second half of that line he spoke of His human nature as "fruit of the earth" פְּרִי הָאָרֶץ. Again, the same prophet spoke of Messiah in Chapter 11, using, however, different words. Jeremiah also spoke of Messiah as the "righteous Branch" Who is "the Lord our righteousness" (Jer. 23:5, 6; 33:15); hence when Zechariah speaks of "the man whose name is the Branch" he is undoubtedly speaking of בֶּן דָּוִד, "the Son of David." He is God manifest in the flesh—the God-Man.

"And he shall grow up out of his place." The use of the word "grow up" doubtless is an echo of Isa. 53:2 which compares the Messiah to a plant growing up out of dry ground—a reference to the unfavorable spiritual environment in which the Messiah is born and lives. The expression "his place" unmistakably refers to the location of His birth and the sphere of His activity.

"And he shall build the temple of the Lord; even he shall build the temple of the Lord." These words were the source of great comfort to the discouraged community. On the occasion of the dedication of Zerubbabel's temple the streams of joy and sadness flowed together, for the old men and women who had seen the temple of Solomon before its destruction, though delighted over the fact that the house of God had been completed, were, nevertheless, sad because there was no comparison between the two structures. This fact, doubtless, had a very depressing effect upon everyone. In order to alleviate the overwhelming depression of their spirits and to encourage the nation to loyalty to God and

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* That the crowning of Joshua is purely symbolic is seen from the fact that the prophet calling attention to him who was wearing the crown, spoke of him as "the man whose name is the Branch." As stated above, the term "Branch" had long since become the name for the Messiah. His auditors well understood that the Messiah was to come from the house of David and not from the house of Aaron. Hence they understood that the action was symbolic and prophetic.

The occasion giving rise to the prophecy was the discouragement on the part of the returned exiles who, remembering the glory of Solomon's temple and seeing that Zerubbabel's temple was insignificant in comparison with the former, were very much downhearted. In order to quicken them to a living hope, the prophet in their presence placed the crowns—priestly and royal—upon the high priest's head, and exclaimed, "Behold, the man whose name is the Branch." By so doing he pointed their minds forward to the great days of the Messiah.

to greater activity, the prophet portrayed vividly the power, work, and glory of the Messiah in symbolic form by placing crowns upon the head of the high priest in their presence. The newly-completed temple, which in comparison with Solomon's was very insignificant, and the feeble efforts of the community under the leadership of Zerubbabel, a prince of the house of David, serving as a dark background, the prophet pointed to Joshua, who was wearing the priestly garments and upon whose head had been placed the crowns of priesthood and of royalty, exclaiming, "Behold, the man whose name is the Branch . . . He shall build the temple of the Lord." This prediction drew their attention away from Zerubbabel and his work to THE PRINCE OF THE HOUSE OF DAVID, THE MESSIAH, Who shall build the great temple described minutely and accurately by Ezekiel (chapters 40-48). The temples which were built by Solomon and Zerubbabel were simply temporary and typical; but the temple which Messiah shall build will be the real temple of God upon this earth.

"And he shall bear the glory." The glory referred to here is evidently that of which Isaiah spoke (4:5). "And the Lord will create over the whole habitation of Mount Zion, and over her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for over all the glory *shall be spread* a covering." At that time the knowledge of the glory of the Lord shall cover the earth as the waters cover the sea. Again, the same prophet (60:1) referred to this glory, "and the glory of the Lord is risen upon thee (Jerusalem)." Hence when Zechariah says that Messiah "shall bear the glory," he refers to the manifestation of the glory of God in Zion.

"And shall sit and rule upon his throne." He will reign in righteousness and in absolute justice over the entire world (see Psa. 2; 72; Isa. 9:6, 7; 11; 32:1-8; Jer. 23:5, 6).

"And he shall be a priest upon his throne." The Messiah here is first represented as of the royal lineage; secondly, as being a priest. These facts are corroborated by Psa. 110 (see Chapter XIII). Messiah is King of the earth because He is God manifest in the flesh. Being King, the sacerdotal office is conferred upon Him by an oath of the Eternal God. Unmistakably

Jeremiah speaks of Him in the following words: "And their prince shall be of themselves, and their ruler shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for who is he that hath had boldness to approach unto me? saith the Lord" (Jer. 30:21).

"And the counsel of peace shall be between them both." From Sinai unto the destruction of the temple in 70 A. D. there was a continuous succession of priests of the house of Aaron who wore the priestly mitre and crown. The high priest was supreme in matters religious. During the days of the monarchy a succession of kings of the house of David sat upon the throne. In matters secular the King was supreme. When Messiah builds the temple of the Lord He will be both King and Priest upon His throne, which fact is symbolized by Joshua's wearing these crowns. At various times in Israel's past history friction arose between priest and king; not so when Messiah comes, for these two offices will be filled by Him.

"And this shall come to pass, if ye will diligently obey the voice of the Lord your God." If this passage were the only one touching upon this subject, one would be justified in concluding that His coming, reigning, and building the temple of the Lord are contingent upon Israel's diligently obeying the voice of God; hence it would be in that case conditional, but other passages teach most clearly that these promises are unconditional. "My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness: I will not lie unto David: his seed shall endure for ever, and his throne as the sun before me" (Psa. 89:34-36; cf. Jer. 33:19-22). There is no question concerning Israel's being brought to the point that she will obey God. "In their affliction they will seek me earnestly. Come, and let us return unto the Lord" (Hos. 5:15-6:1). In view of these facts the conditional clause, "If ye will diligently . . ." is equivalent to "When ye will diligently . . ."

II. The Prince of Peace

The second division of Zechariah falls into two sub-divisions: (1) chapters 9-11; (2) 12-14. In the first is seen the Lord's judgments upon the world and the coming and reign of the Prince

of Peace. In the second, Israel's deliverance in the end-time, the repentance of the nation, and the glorious reign of Messiah over the earth.

The conquest of the western Asiatic territory, which is described in 9:1-7, had its partial fulfillment in the conquests of Alexander the Great. Concerning this proposition there can be no doubt in the mind of one familiar with history. Under the titanic strokes of the Greek phalanx the Persian hordes were utterly broken. After the decisive battle of Issus, Hadrach and Damascus capitulated; likewise, Hamath. Sidon submitted without resistance. Tyre, which had resisted Shalmaneser for five years and Nebuchadnezzar for thirteen, on account of her strong insular position offered stubborn resistance but finally fell after a seven months' siege. The Philistine cities likewise yielded to the conqueror who became master of the eastern Mediterranean coast.

After these conquests Alexander marched against Judæa, the news of which caused consternation at Jerusalem. The high priest, Jaddua, at the head of a procession of priests marched out in holy array to meet him. As Alexander approached this procession, he, according to Josephus, recognized these men as the ones whom he had seen in a vision before his departure from Macedonia. This fact caused him to spare the nation, to bestow rich gifts upon the temple of God, and to grant unusual liberties to the Hebrew people. This immunity from war and bloodshed, together with the great concessions to, and honors bestowed upon the Jews by Alexander was *a* fulfillment of the promise of verse 8: "And I will encamp about my house against the army, that none pass through or return: and no oppressor shall pass through them any more: for now have I seen with mine eyes."

That Alexander's conquests were only *a* fulfillment of the passage and typify a yet future and complete fulfillment is seen from two facts herein presented: (1) "For the eye of man and of all the tribes of Israel is toward the Lord"; (2) "And no oppressor shall pass through them any more." When this passage is completely fulfilled, the eyes of all men surviving that final conquest, including all of the tribes of Israel, shall turn to God. This same prediction is included in Isaiah's oracle against Damascus (Isa. 17:7): "In that day shall men look unto their Maker,

and their eyes shall have respect to the Holy One of Israel." The time of Jacob's trouble will wake men up intellectually and spiritually and cause them to see that God is Lord of creation. At that time all the inhabitants of the world will learn righteousness. "Yea, in the way of thy judgments, O Lord, have we waited for thee; to thy name, even to thy memorial *name,* is the desire of our soul. With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee earnestly: for when thy judgments are in the earth, the inhabitants of the world learn righteousness" (Isa. 26:8, 9). Again, since oppressors have passed through Palestine many times since the conquest of Alexander, this passage cannot have been completely fulfilled. Therefore it awaits its complete fulfillment at the conclusion of the time of Jacob's trouble.

Very easy is the transition from the promise that "no oppressor (or exactor) shall pass through the land" to the prediction of the coming of Zion's King to her (verses 9, 10), since the former promise suggests or implies the presence and reign of a mighty King of Zion Who has the situation in hand and to Whom no king would dare to throw down the gauntlet of war. גִּילִי מְאֹד בַּת־צִיּוֹן הָרִיעִי בַּת־יְרוּשָׁלִַם הִנֵּה מַלְכֵּךְ יָבוֹא לָךְ צַדִּיק וְנוֹשָׁע הוּא עָנִי וְרֹכֵב עַל־חֲמוֹר וְעַל־עַיִר בֶּן־אֲתֹנוֹת: וְהִכְרַתִּי רֶכֶב מֵאֶפְרַיִם וְסוּס מִירוּשָׁלִַם וְנִכְרְתָה קֶשֶׁת מִלְחָמָה וְדִבֶּר שָׁלוֹם לַגּוֹיִם וּמָשְׁלוֹ מִיָּם עַד־יָם וּמִנָּהָר עַד־אַפְסֵי־אָרֶץ: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, even upon a colt the foal of an ass. And I will cut off the chariot from Ephraim, and the horse from Jerusalem; and the battle bow shall be cut off; and he shall speak peace unto the nations: and his dominion shall be from sea to sea, and from the River to the ends of the earth" (Zech. 9:9, 10).

In these verses the prophet sees Zion's King coming to her; hence He calls upon the people to rejoice greatly. This promise is the same which had been made through the former prophets even when Zion had kings of the royal house of David. The twenty kings of the Davidic dynasty who sat upon his throne simply were occupying the time until Zion's real King should

come—"until He come Whose right it is." Therefore the expression "thy King" points definitely to the great King for Whom Israel has longed, namely King Messiah. That this passage is a Messianic prediction is seen in the Talmud, Bab., fol. 98, where Rabbi Joshua ben Levi says, "It is written in one place, 'Behold, one like the Son of Man came with the clouds of heaven,' but in another place it is written, 'lowly, and riding upon an ass.' How is this to be understood? The answer is, If they be righteous (or deserving) He shall come with the clouds of heaven; if they be not righteous, then He shall come lowly, and riding upon an ass." Rashi comments as follows, "This cannot be explained except of King Messiah, for it is said of Him, 'and His dominion shall be from sea to sea': but we do not find that such a One ruled over Israel in the time of the second temple." Saadiah Gaon, in his remarks on Dan. 7, said, "Behold, one like the Son of Man came with the clouds of heaven"; then he remarks, "This is the Messiah our righteousness. But is it not written of the Messiah, 'lowly and riding upon an ass'? Yes, but this shows that He will come in humility and not in pride upon horses."

After this prophecy was spoken, no kings of the house of David sat upon the throne of Judah. It is true that Jonathan Maccabaeus was recognized as king of the Jews and that John Hyrcanus did wear the title and crown, but they were not of the house of David but were of the priestly family; hence in no sense could they be considered as the fulfillment of this wonderful prediction.

"He is just, and having salvation." The word צַדִּיק means righteous in the absolute sense of the term. This statement evidently is an echo of Jeremiah's statement (23:5), "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and he shall reign as King and deal wisely, and shall execute justice and righteousness in the land. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called יְהוָה צִדְקֵנוּ, the Lord our righteousness." He also comes "having salvation." נוֹשָׁע is the niphal participle of יָשַׁע. It is well known to all Hebrew scholars that the niphal is not only passive, but is also reflexive, which latter

meaning probably was the original, inherent one; therefore it may be translated "being saved" or "saving himself." Both ideas are correct, for He saves Himself and is saved in the sense that God is with Him and assists Him. Since he is God in the flesh and is able to save Himself, He is also able to save others; hence when He comes to Zion He comes "having salvation."*

He is "lowly, and riding upon an ass, even upon a colt the foal of an ass." He is lowly and very meek and humble. His coming to Zion is not as a warrior, but as "the Prince of Peace," which fact is set forth in His riding upon an ass.

His coming in this manner—in humiliation to suffer and to die for the chosen people—is in fulfillment of such passages as Isa. 53.

In verse 10 the prophet, speaking for God, declares that "I will cut off the chariot from Ephraim, and the horse from Jerusalem; and the battle bow shall be cut off." If this passage were the only one dealing with this subject, one would conclude that the Lord brings war to a close as far as the Hebrew people are concerned when Zion's King comes in this humble way to her; but it has already been seen from the passages examined in the preceding chapters of this book that when He comes in this

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*The charge has been made by some Jewish controversialists that the Christians have corrupted the text. The following quotation from David Baron is sufficient refutation of the charge: "'The Nazarenes have altered the word נושע (Saved), and written instead of it מושיע (Saviour), in order to add some auxiliary confirmation to their faith.' (Rabbi Isaak ben Abraham, of Troki, born 1533, died 1594, in his Chizzuk Emunah.) But in the first place the accusation as it stands is false. The Christians have never altered this word. In every Christian edition of the Hebrew Bible it stands just as it does in those edited by Jews. But, in "the next place, allowing him to mean what he does not say, that some Christians, as the Vulgate, have translated the word 'Saviour,' and not 'saved,' as he would have it, they did not do this with a fraudulent intention to confirm their faith, but were led by *Jews* to think that this was the right sense of the word. The Jews, who translated Zechariah into Greek before the rise of Christianity, translated נושע (nosha) by σωζων, 'saving,' or 'Saviour,' and Christians simply followed them. The mistake, therefore, is not to be attributed to the Christians, but to the Jews themselves. But if Jews say that the Greek text had been altered, then we refer them to the Targum of Jonathan, who translates the word by פריק (*Phariq*), 'Redeemer,' or 'Saviour'; and surely Jonathan had no fraudulent desire to favor Christianity. His translation shows that the meaning of the word originated, and was common, amongst the Jews themselves; they, therefore, and not the Christians, are answerable for it (Alexander McCaul)."

manner He is rejected by the nation; that He in turn rejects her, returning to the right hand of the throne of God; and that eventually He returns in glory and power with the Lord God at His right hand, Who assists Him in subduing His enemies. Thus the period of Messiah's rejection is omitted in this passage and is to be supplied from the information gathered from parallel statements.

After He, Zion's Divine King, has conquered His foes, "He shall speak peace unto the nations; and His dominion shall be from sea to sea, and from the River to the ends of the earth." He, being the Prince of Peace and being all-powerful, will speak peace to the nations of earth in the sense of His stopping wars and of His establishing a reign of peace and righteousness throughout the world.

Continuing to speak to Zion, the prophet explains to her the foundation upon which her hope for future deliverance and the reign of righteousness is based, namely, "As for thee also, because of the blood of thy covenant I have set free thy prisoners from the pit wherein is no water" (verse 11). The blood of what covenant? one may ask. There really was but one covenant into which God entered with Israel, namely, the Abrahamic one (Gen. 12:1-3; 15:1-21). In the latter passage God cut a covenant with Abraham. After Abraham had divided the heifer, the she-goat, and the ram and after a deep sleep had come over him, the appearance of a smoking furnace and a flaming torch passed between the parts. Thus God cut a covenant with Abraham that day (verses 17, 18). This same covenant was ratified to Isaac and Jacob. Also when Israel was at Sinai the nation entered into covenant relationship with God, which covenant was sealed with the blood of "burnt offerings" and "peace offerings" (Ex. 24: 5-8), but the blood of animals was only typical of the blood of Messiah, which washes away the sins of men completely. Evidently, then, the reference to the blood of the covenant, while pointing back to the typical blood of animals, points mainly to the Blood of the Messiah as the Blood of the covenant.

On account, therefore, of Messiah's Blood of the covenant God declares, "I have set free thy (Zion's) prisoners from the pit wherein is no water." Zion's prisoners are the Hebrew people

who have been held in bondage, more or less, by the nations among whom they have been and are living. They are considered as prisoners because of the unfair disadvantages under which they have been placed by the Gentiles who, in many instances, have curtailed their liberties so that the people of Israel are quite appropriately called prisoners.

In the plan of God for the ages He has decreed that they shall be liberated from this bondage among the nations and shall be restored to their own land. At the proper time, which time will be when the nation accepts her Messiah, she shall be released from her bondage.

The expression, "The pit wherein is no water," is the same in the original as occurs in the narration of Joseph's being in a pit. The echo of these words introduces an analogy between the experiences of Joseph and that of the nation. Had there been water in the pit he would have been drowned but by the providence of God there was none; hence his life was preserved. Israel, figuratively speaking, has been cast into a pit in that she has been scattered among the nations. No water being there, she has been preserved, being the nation of destiny.

Having set forth the assurance of deliverance, the Lord pleads with her, "Turn you to the stronghold, ye prisoners of hope: even today do I declare that I will render double upon thee." The marginal reading of "turn" is "return" which invitation implies that the nation has turned from God Who is her stronghold. Now she is to return to Him for they have a sure hope. When they accept that invitation, "even today," He will render unto them double. The first-born always received the double portion of the inheritance. Israel is God's first-born; therefore she is to inherit a double portion. Such is the promise of Isa. 61:6, 7. Such great advantages and blessings bring increased responsibility; hence Israel is to be punished doubly for her sins (Isa. 40:2).

III. Israel's Rejection of Her Shepherd, and Her Punishment

A. Israel's Rejection of Her Shepherd

"Thus said the Lord my God: Feed the flock of slaughter; whose possessors slay them, and hold themselves not guilty; and

they that sell them say, Blessed be the Lord, for I am rich; and their own shepherds pity them not. For I will no more pity the inhabitants of the land, saith the Lord; but, lo, I will deliver the men every one into his neighbor's hand, and into the hand of his king; and they shall smite the land, and out of their hand I will not deliver them. So I fed the flock of slaughter, verily the poor of the flock. And I took unto me two staves; the one I called Beauty, and the other I called Bands; and I fed the flock. And I cut off the three shepherds in one month; for my soul was weary of them, and their soul also loathed me. Then said I, I will not feed you: that which dieth, let it die; and that which is to be cut off, let it be cut off; and let them that are left eat every one the flesh of another. And I took my staff Beauty, and cut it asunder, that I might break my covenant which I had made with all the peoples. And it was broken in that day; and thus the poor of the flock that gave heed unto me knew that it was the word of the Lord. And I said unto them, If ye think good, give me my hire; and if not, forbear. So they weighed for my hire thirty *pieces* of silver. And the Lord said unto me, Cast it unto the potter, the goodly price that I was prized at by them. And I took the thirty *pieces* of silver, and cast them unto the potter, in the house of the Lord. Then I cut asunder mine other staff, even Bands, that I might break the brotherhood between Judah and Israel" (Zech. 11:4-14).

In verse 4 God instructed the prophet to feed "the flock of slaughter" which, from the context, one sees is the nation of Israel. It is designated as the flock of slaughter because God intends to give them up to slaughter and persecution among the nations. God has been Israel's shepherd through the centuries; but because of her unfaithfulness and sinfulness, He declares "I will no more pity the inhabitants of the land . . . but, lo, I will deliver the men every one into his neighbor's hand, and into the hand of his king; and they shall smite the land, and out of their hand I will not deliver them." Having thus received instruction to shepherd the flock of slaughter, the prophet in a very realistic and dramatic way took his two staves—Beauty and Bands—and enacted the role of a shepherd, feeding only, however, "the poor of the flock." In this capacity he represents God, Who is the

True Shepherd of Israel: "Give ear, O Shepherd of Israel, Thou that leadest Joseph like a flock; Thou that sittest *above* the cherubim, shine forth" (Psa. 80:1). In Ezek. 34 God likewise declared that He Himself, since Israel's shepherds—leaders—have been unfaithful, will shepherd her. The entire context shows that He is speaking of the Messiah Who will do the shepherding; this fact proves conclusively that Israel's Messiah is the God-Man.

Continuing to act in this official and representative capacity, the prophet declared: "And I cut off the three shepherds in one month; for my soul was weary of them, and their soul also loathed me." It was quite evident to his auditors that the prophet himself could not cut off the three shepherds, but that he was simply the spokesman of God, declaring what the Lord would do.

There is some discussion as to who these three shepherds are. Passing by these speculations the author is inclined to believe that they refer to three different classes of officials of the Jewish nation, namely, the Priests, the Scribes, and the Elders. Having made that statement the prophet broke the staff called "Beauty," which act symbolized God's breaking His covenant with all the peoples. A survey of Israel's history shows no actual covenant which God made with all nations in relation to Israel. To the author the proper significance of that expression is that God here announces the fact that He no longer will protect Israel from foreign invasions as He had done in the past. In this language He represents Himself as having entered into a covenant with the nations of the earth whereby they are hindered from doing any violence to Israel. The latter's unfaithfulness has been such that He can no longer consistently with His holiness continue in covenant relationship with her. This fact meant the withdrawal of His loving, providential protection over the nation.

When the prophet had thus acted, only "the poor of the flock that gave heed unto me knew that it was the word of the Lord." Only the humble and contrite ones who desire truth and righteousness have seeing eyes and discerning hearts to perceive the truth. The great masses of those who heard the prediction of the prophet understood it not.

Continuing his dramatic action, the prophet, still representing God, asked his auditors "If ye think good, give me my hire; and

if not, forebear." In response to his proposal, they (the Jerusalem authorities) immediately "weighed for my hire thirty *pieces* of silver." It is clear from the context that they understood that he was impersonating the Lord; hence what they did to him was but an expression of their attitude toward God. This statement is apparent from the fact that in response to the prophet's proposition they weighed thirty pieces of silver, the price of a slave. Furthermore, it becomes more apparent when one realizes that the prophet was not working for these leaders; hence they were under no obligation to pay him when he prophesied. To his asking for his hire, they should have replied that it was impossible for them to show their gratitude to God for all the things which He had done and was doing for them. Instead of responding thus, they in blindness and hardness of heart flung defiance at God by doling out the thirty pieces of silver—the price of a common slave. That this statement is indisputable is seen from the message which God immediately gave to the prophet, saying: "Cast it unto the potter, the goodly price that I (יְהוָה) was prized at by them." The Lord in so many words says that He Himself was prized by them as simply a common slave. Having received the command, he cast the money unto the potter in the house of the Lord. Then immediately he cut asunder the other staff, even Bands, which symbolic act signified that God thereupon would break the brotherhood between Judah and Israel—would utterly destroy all unity and brotherhood in the twelve tribes.*

As seen above, the cutting asunder of the first staff, Beauty, signified God's ceasing to protect the nation as He had done in former days. This was fulfilled in God's ceasing to exercise that paternal protection over the nation from the days of Zechariah on to the present. The cutting asunder of the second staff, Bands, symbolized the complete destruction of their national existence and the disintegration of the bonds of fellowship and unity which formerly on various occasions had united them as one man. This destruction was accomplished in the year 70 A. D. by the collapse of the nation under the sledgehammer blows of Rome. The destruction of the idea and feeling of brotherhood renders the nation

* That בין has the significance of "among" is seen clearly from its use in Isa. 44:4.

incapable of full, complete, and harmonious action, which fact is well known to all familiar with Israel's history to the present day.

The event which precipitated, according to these verses, the destruction and the dissolution of the nation was their weighing out the price of a slave to God as their estimate of Him for what He had done for them (v. 13). Since such an act did bring about the annihilation of the Jewish state in the year 70 A. D., it is of paramount importance to each Hebrew to investigate carefully and prayerfully the history of the nation during the century prior to that time to learn in what way and at what time the nation thus acted toward God. Having learned the facts concerning the cause of the national calamity, each Hebrew reader should disavow and repudiate in his heart and life any approval of such an act and, since each one is responsible to God for himself, should seek the favor of God.

B. Israel's Punishment and the Period of Her Rejection When She is Out of Fellowship with God

Having impersonated God in the first act presented in 11:4-14, in the second act (vs. 15-17) the prophet now impersonates a cruel, heartless shepherd into whose power God delivers Israel because of her rejection of Him. This time the prophet steps forth having the instruments of a foolish shepherd who, being indifferent to the needs and the suffering of the flock, simply eats the flesh of the fat ones and deliberately destroys the sheep. In verse 17 the Lord pronounces a woe upon this worthless shepherd that destroys the flock and does not protect it and meet its needs. This prediction without doubt is fulfilled after Israel, as seen above, rejects her true Shepherd in God's giving her to be controlled and persecuted by the Roman Government and the other nations of the world that have been indifferent to the rights of the Hebrew people and have in innumerable instances persecuted them beyond description. At present she is shepherded by the foolish shepherd and will continue to suffer until she turns unto her true Shepherd Who only can bring deliverance to her. The present period, as has been seen in the investigation of the preceding chapters, is the period of Israel's rejection and will be terminated by her turning to the Lord in genuine repentance in the midst of her great distress.

C. Israel's Accepting Her True Shepherd

Chapter 12, though beginning a different oracle, takes up the theme where Chapter 11 leaves off and describes graphically the final distress and deliverance of the Hebrew people. This new oracle begins with the solemn words, "The burden of the word of the Lord concerning Israel." They indicate the seriousness and gravity of the situation which lies out before Israel. Serious is the mistake which Israel makes when she rejects her true Shepherd, her Messiah, considering Him no more than a slave, which error involves the nation in untold distress. Serious and grave is Israel's condition during the period when she is rejected in turn by her true Shepherd. Serious and most heart-rending is the situation into which she shall be brought, as is described by the prophet in this chapter.

At the time when this prophecy is fulfilled the international situation will be very complex. The nations of the world will be involved in the controversy over the Hebrew race—her prosperity—and hence will send their armies to besiege Jerusalem. At that time, says the prophet, the Lord "will make Jerusalem a cup of reeling unto all the peoples round about." What a cup of liquor is in the hands of a drunkard, that will Jerusalem be, in a figurative sense, to those nations which become involved in Jewish affairs. A second figure used by the prophet to give the same warnings to the nations is that of one's attempting to lift a rough, heavy stone which bruises or cuts his hands when he attempts to lift it. Thus those nations that become involved in the complex Jewish situation will suffer great injury. In her great distress the Hebrew race will realize that in God only is her help; hence, she will turn unto Him as never before. In verse 8 the Lord promises protection and help to the inhabitants of Jerusalem; furthermore, He promises to strengthen each individual so that the feeble in the camp will be as strong as David, and that those of the house of David will be as God, comparatively speaking. Continuing the promise, the Lord says that "it shall come to pass in that day, that I (יְהוָה) will seek to destroy all of the nations that come against Jerusalem." This destruction of the nations fighting against Jerusalem by the Lord Himself is described fully in 14:1-8, at which time the Lord

Himself descends to the Mount of Olives and fights against those nations as he fought in the day of battle.

At that time the Lord will fulfill the following promise, "And I (יְהוָה) will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication; and they shall look unto me whom they have pierced; and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born." This passage, though very plain, has been a storm-center of ceaseless controversy and has been translated differently, according to theological bias, by different ones. Aben Ezra, who wrote after Rashi, says: "All the heathen shall look to me to see what I shall do to those who pierced Messiah, the son of Joseph." Abarbanel, who was familiar with the expositions of Rashi and Kimchi, comments as follows: "It is more correct to interpret the passage of Messiah, the son of Joseph, as our rabbis, of blessed memory, have treated it in the treatise Sukkah, 'For he shall be a mighty man of valor of the tribe of Joseph, and shall at first be captain of the Lord's host in that war (namely, against Gog and Magog) but in that war shall die.'" This comment suggests an ancient interpretation current in Jewish circles concerning the two Messiahs: Messiah ben Joseph and Messiah ben David. The former, who is of the tribe of Ephraim, according to this interpretation, in the final catastrophe when Jerusalem is besieged by the armies of the world (Ezek. 38:39; Zech. 14:1-8) will lead the hosts of Israel against Gog and Magog or Gog of the land of Magog. In the midst of the struggle he will be slain. Hence Aben Ezra says that the heathen shall look unto Me (God) to see what I will do to those who have pierced Messiah, the son of Joseph. The latter, who is Messiah ben David, is a descendant of David, who will reign in power and glory over Israel when she is no longer the tail of the nations but the head. This doctrine of the two Messiahs, which can be traced back only to the third or fourth century of the Common Era, probably is the exposition of certain Jewish scholars in explaining the seemingly irreconcilable teachings of the prophets concerning the sufferings and the glories of Messiah. Had these scholars studied carefully the Scriptures which are the basis for Chapters IX-XVII of this book, they

would not have invented the doctrine of two Messiahs but would have seen the two comings of the one and only Messiah: the first when He comes in humiliation and is rejected by His people; the second when He returns from heaven, to which He goes after His rejection and suffering, to reign in power and glory over the earth.

Moses Alshech, of Safed, Palestine, who flourished in the second half of the sixteenth century, commenting on the death of Messiah ben Joseph, sees the work of atonement in his death: "I will do yet a third thing, and that is, that 'they shall look unto Me,' for they shall lift up their eyes unto Me in perfect repentance, when they see Him whom they pierced, that is, Messiah, the Son of Joseph; for our Rabbis, of blessed memory, have said that He will take upon Himself all the guilt of Israel, and shall then be slain in the war to make an atonement in such manner that it shall be accounted as if Israel had pierced Him, for on account of their sin He has died; and, therefore, in order that it may be reckoned to them as a perfect atonement, they will repent and look to the blessed One, saying that there is none beside Him to forgive those that mourn on account of Him who died for their sin; this is the meaning of 'They shall look upon Me.'"

Since there are not two Messiahs but one Who is seen at His two different advents, if one will remove the expression, "the Son of Joseph," from the quotation above and insert, "the Son of David," he will have a fairly accurate interpretation of the atoning death of the real Messiah Who is "pierced" for the sins of the nation as is seen in Isa. 53, which is explained in Chapter XVIII. Of course, the position that Messiah is slain in battle is without Scriptural authority. The substitutionary death of Messiah is plainly reflected in this quotation. Likewise, the way to appropriate the atonement of Messiah's death is clearly stated: "therefore, in order that it may be reckoned to them as a perfect atonement, they will repent and look to the blessed One," etc. Since nothing is said in the context of Zech. 12 of the atoning work of Messiah, except the fact that He has been pierced, and since the teaching of this passage on Zech. 12:10 from Alshech corresponds to that of Isa. 53 in the matter of the atoning death of the Pierced One, it is evident that Alshech and "our Rabbis,

of blessed memory," recognized a most vital connection between these two passages. Not knowing the Scriptural teaching of "the Outline of Messiah's Career" and being unable to harmonize the seemingly irreconcilable teaching of the sufferings and glories of Messiah, they invented the doctrine of the two Messiahs and attributed the atoning death to the imaginary Messiah ben Joseph.*

A second Jewish translation is that found in the "Jewish Family Bible," which was printed with the sanction of (the late) Rev. Dr. Adler, the chief rabbi. ("This version (British) is claimed to be the Authorized or Anglican Version, revised by Friedländer, Principal of the Jews' College, published in 1881"). This passage is thus translated: "But I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication, and they whom the nations are piercing shall look upon me, and shall mourn over it." To one who is familiar with the original text this quotation is not a translation but is an interpolated Targum designed for polemic purposes. It is very evident to scholars that words have been inserted into the text in order to eliminate all reference to a suffering and atoning Messiah. Therefore this rendering needs no further comment.

A third Jewish translation is that found in the "Appendix of the Revised Version," issued by the Jewish Community in England in 1896. The translation is as follows: "And they (i. e., the house of David and the inhabitants of Jerusalem) shall look up to me because of him whom they (i. e., the nations which come against Jerusalem) have pierced." This translation was suggested by Rashi, adopted by Ḳimchi, and later elaborated by Rabbi Isaak, of Troki, who thus comments: "If it should happen that any of the Israelites should be pierced, namely, in that war, even though it should be one of the most inconsiderable, they shall wonder greatly how this could happen, and will think that this is the beginning of a fall and defeat before their enemies, as Joshua did. When the men of Ai smote thirty-six of Israel he said: 'Alas!

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* Though the doctrine of a Messiah ben Joseph may be traced back to the fourth century, the Servant of Isa. 53 was interpreted as Messiah ben David to the time of Rashi. Gradually in certain circles the atoning work of Messiah was attributed to the fictitious Messiah ben Joseph.

O Lord God, why didst Thou cause this people to pass the Jordan?' And again: 'What shall I say when Israel turn their backs before their enemies?' (Josh. 7). So will it be at that time if they should see any of them pierced, they will be astonished, and look on Me on account of Him whom they pierced." This translation is contrary to the grammar and to the natural sense of the context. The words אֵת אֲשֶׁר cannot possibly mean "because of Him whom" but simply "whom" which is preceded by אֵת, the definite sign of the object. This translation, like that in the translation of the Jew. Pub. Soc., makes "the house of David" and "the inhabitants of Jerusalem" the subject of the verb "shall look," but the "nations" of verse 9, which come against Jerusalem, the subject of the verb "pierced." It is a well-established and universally-known rule of every language that the noun which immediately precedes a verb is, unless the context indicates otherwise, the subject of said verb. Since these two verbs come together so very closely in this short sentence and are connected by "and," and since nothing indicates otherwise, to suppose that the prophet had a different subject for each of these verbs is illogical. Therefore, this translation is unjustifiable.

The fourth translation is that given by Isaac Leeser: "But I will pour out over the house of David, and over the inhabitants of Jerusalem, the spirit of grace and of supplications: and they will look up toward me (for every one) whom they have thrust through, and they will lament for him, as one lamenteth for an only son, and weep bitterly for him, as one weepeth bitterly for the first-born." The translator has inserted the phrase, "for every one" into the text. He has, however, placed it in parentheses by which fact evidently he intended to let it be known that it is not in the original. Instead of making the text plainer by his explanatory phrase, he has obscured its meaning. Doubtless, he would say that "the house of David" and "the inhabitants of Jerusalem" are the subject of the verb, "will look." What is the subject of "have thrust through?" He probably would say, "the nations." Who are those who "will lament?" The following context shows that they are the inhabitants of Jerusalem. The interpolated phrase has thrown the sentence into hopeless confusion.

Since this phrase is not in the original, and since it beclouds the issue, this translation cannot be accepted.

One wonders why there is such a diversity of opinion among the different translators. The following facts may throw light upon the subject. Rashi (1040-1105) in his commentary on the Bible on this passage, according to David Baron, says: "'They shall look back to mourn because the Gentiles had pierced some amongst them and killed some of them.' But in his commentary on the Talmud he says: 'The words, "the land shall mourn," are found in the prophecy of Zechariah, and he prophesies of the future that they shall mourn on account of Messiah, the son of Joseph, who shall be slain in the war of Gog and Magog' (Sukkah, fol. 52, Col. 1)." Continuing his comments on Rashi's methods of exegesis, Baron states: "for instance, Isa. 53, which, in his commentary on the Bible, he expounds of the Jewish people; but in his commentary on the Talmud he explains of Messiah." One could explain the contradictory interpretations of the same passage upon the basis that he wrote these commentaries at different times and that he changed his views between his writing the first work and the second, if it were not for his statement in his commentary on Psa. 21, where he says: "Our rabbis have expounded it of the King Messiah, but it is better to expound it further of David himself, in order to answer heretics" (Baron). Hence it is certain that Rashi was moved by theological bias. It is altogether possible that the same factor has entered into the translations presented above. Such predisposition, however, did not enter into the rendering of the translation of Jew. Pub. Soc., which is true to the original; but this theological bias does find expression in the footnote.

The original text is as follows: וְשָׁפַכְתִּי עַל־בֵּית דָּוִיד וְעַל יוֹשֵׁב יְרוּשָׁלִַם רוּחַ חֵן וְתַחֲנוּנִים וְהִבִּיטוּ אֵלַי אֵת אֲשֶׁר־דָּקָרוּ וְסָפְדוּ עָלָיו "And I will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and supplications, and they shall look unto me whom they pierced" (Author's Tr.).

"I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplications." The expression "I will pour" is the same promise of the coming of God's Spirit as is mentioned by Joel 2:28 ff; Ezek. 39:29; Isa. 44:3, etc.

"The Spirit of grace and supplications" is none other than the Holy Spirit of Whom Isaiah speaks in 11:2. Here He is called "the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord." He is thus spoken of because it is He who imparts the graces enumerated to those who trust in Him. In the present passage He is called the spirit of grace and supplications because He will melt the heart and dispose the soul of the penitent remnant toward God. He will likewise cause it to pray as it has never before. The words "grace" and "supplications" are related as cause and effect.

"They shall look." While the original word means simply looking with the physical eye, it also carries the idea of "trustful hope and longing." It likewise means "to regard," "to consider," and "to contemplate." It is used thus in Num. 21:9: "And Moses made a serpent of brass that if a serpent had bitten any man, when he beheld it (or 'looked unto'), the serpent of brass, he lived." The same word is likewise used in Num. 12:8 in referring to Moses' looking upon God. Thus the penitent remnant of Israel at the second advent, being thoroughly convicted of sin, will look with hopeful trust unto Him whom the nation pierced at His first coming.

The words וְהִבִּיטוּ אֵלַי (they shall look unto me) of the Massoretic text have been the occasion of much dispute both by Jews and rationalistic critics. This reading is supported by the ancient versions and extant manuscripts with very few exceptions. It is also accepted as correct by the four Jewish versions quoted above. Some few manuscripts have "unto him" as their marginal reading (קרי). This marginal reading has in several instances been incorporated into the text through mistake. Since, however, the ancient versions and the majority of the manuscripts are against it, it cannot be correct.

The ancient scholars evidently knowing that "Me" refers to God (the speaker), seeing that He is pierced and being unable to understand how such can be the case, placed "unto him" in the margin as an explanation of the difficulty. The speaker, as is stated in verse 1, is "the Lord who stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit

of man within him." As is seen in Isa. 48:12-16, He is the first one of the two Divine Persons mentioned there whom אֲדֹנָי יְהוָה sent. In other words, He is the second one of the Divine Personalities.

"They shall look unto me whom they have pierced." The word translated "pierced" occurs in Num. 25:7, 8 and also in Zech. 13:3 and means to pierce or thrust through with a spear or lance as is clear from the context. This piercing of the Lord is evidently the piercing of "the servant of the Lord" of Isa. 53 and "the silent sufferer" of Psa. 22. The facts presented in Chapters XIV and XVIII show that the Pierced One of these Scriptures is none other than Messiah. The Pierced One of this passage, as has been interpreted by the earliest Jewish scholars, is also Messiah, God manifest in the flesh. The seeming difficulty connected with the piercing of God becomes very clear in the light of Isa. 9:5, 6 which, as has been seen, foretells God's taking human form, while Isa. 7:14 states that it is by virgin birth. Therefore after God assumes human form, the inhabitants of Jerusalem pierce Him. No one is to think that this passage means that all of the inhabitants of Jerusalem actually do the piercing. A thing is said to be done by the man who gives the order as well as by the one who actually carries out his instructions. Furthermore, since throughout the Tenach the solidarity of the Jewish race is assumed, and oneness of spirit animates the nation throughout its history, the besieged and distressed remnant of the nation in the final conflict is said to have pierced Him.

"They shall mourn for him." In the preceding clauses it is said that the inhabitants of Jerusalem look unto me (God) but in this clause it is said "they shall mourn for 'Him.'" There is a sudden and abrupt change from the first person to that of the third which has occasioned much controversy among scholars. The flow of thought demands, however, that the "Him" have "Me" as its antecedent. Why such a change? Throughout the Psalms the writers frequently change very abruptly, in a dramatic way, from the second to the third person and vice versa. One has no difficulty, however, in understanding the import of such passages. Why should one experience any trouble here? "But just as the words, 'They shall *look unto me,*' set forth the essential oneness

of the Pierced One with the Lord, so does the sudden transition in the same verse from the first person to the third, and the words, 'they shall mourn *for him,*' teach us that, as to His person, He is yet *distinct* from God." Thus appears in this glorious passage the teaching of the *Tri-Unity* of the God of Israel: the Lord God, the Holy Spirit, and the Pierced Messiah—a Divine Person in human form. At the time Israel accepts Him Whom she pierced, the following prophecy will be fulfilled: "in that day shall the Lord be one, and his name one," which statement is but an abbreviated method of saying God will be recognized as "the God of all the families of Israel, and they shall be my people" (Jer. 31:1). He will also be the God of all families of the earth and be worshipped by all.

"And they shall mourn for him, as one mourneth for his only son." The suffering remnant shall see the mistake of centuries, both its own and that of their fathers, and in genuine contrition and repentance will mourn over him. It will be such intense mourning as that which only fond parents can experience over a first-born son. Since the Messiah is God manifest in the flesh and is called by the Lord "My Son," He is God's Son in a special and unique sense. He has a human mother, as is declared by the prophets, but no human father. Therefore in a very real sense He is God's "first-born." The mourning, on the part of the remnant, over Him will be, therefore, like the mourning for an only son, as the subsequent verses declare.

With spiritual vision illuminated and with an overwhelming sense of guilt when the surviving remnant looks upon God Whom they have pierced, there will be such a universal mourning and genuine repentance as has never been throughout the annals of history. The entire nation will see its mistake and whole-heartedly will accept the pierced Messiah as its real Shepherd. By so doing they will be enabled to see the Fountain for sin and for uncleanness which was opened for them when Messiah came at first and was pierced for their transgressions (13:1; Isa. 53)

D. The Smiting of the Shepherd of Israel.

In chapter 13 the prophet, looking beyond the time when Israel shall accept her long-rejected Messiah, predicts that spiritism and false prophecy will vanish from the world. Sentiment will be so

very strong against such that even those who before their acceptance of Messiah engaged in such will utterly repudiate any connection with the same. In speaking of the severity of the punishment which shall be meted out to any who might dare to dabble in the occult, the prophet foretells an instance of a young man who has prior to his conversion engaged in such spiritistic practices and who will make the claim that the wounds between his arms are not those which he inflicted upon himself while engaging in such spiritistic exercises but those which he received in the house of his friends.

From the narration concerning this young man the inspired prophet goes immediately to the smiting of him whom God termed "my fellow": "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered; and I will turn my hand upon the little ones." As already stated, the Lord God of Israel is her Shepherd (Psa. 80:1). Again, in Ezek. 34:11-16, God having spoken against the unfaithful shepherds who had not fed the flock promised, saying "Behold, I myself, even I, will search for my sheep, and will seek them out. . . . And I will bring them out from the peoples, and gather them from the countries, and will bring them into their own land and I will feed them upon the mountains of Israel. . . . I myself will be the shepherd of my sheep, and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and will bring back that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but the fat and strong I will destroy; I will feed them in justice." In explaining how He will perform the office of a shepherd to Israel, the Lord declared in verse 23, "And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd." Since the Lord declares emphatically that He will be the shepherd of His people, and that His servant David shall be shepherd over them, it is evident that David, His servant, Who is recognized by the Jewish commentators as the Messiah, is God Himself in human form, shepherding His people Israel. Ezekiel's promise is confirmed by Zech. 13:7, which is now under consideration.

Again, God's addressing the sword and calling upon it to awake is but a rhetorical manner of expressing His overruling providence in putting the Messiah to death for "the transgression of my people to whom the stroke is due."

He Whom God terms "my shepherd" is "the man that is my fellow." The word גֶּבֶר shows that this shepherd is a man; but he is more than a man. He is עֲמִיתִי "my fellow," says God. This latter word occurs ten times in the Hebrew Scriptures—in this passage and nine times in the Book of Leviticus. In the nine occurrences in Leviticus it is used as a synonym for אָח "brother" which refers either to a blood relative or to one who is living nearest to another. Since a man's brother is of the same nature and essence as he himself, the man whom God thus speaks of as עֲמִיתִי "my fellow" is of the same divine nature and essence as God Himself. That this interpretation is correct is seen from the fact that Jewish commentators have also attached the same significance to it. Aben Ezra interprets it as a reference to Gentile kings who in their pride styled themselves as divine and thus called themselves "God's fellows." Again, Kimchi gives this passage the same interpretation and adds "think himself my Fellow." "Rabbi Izaak of Troki, in the Chizzuk Enunah, interprets the whole of the King of Ishmael, 'called also the King of Turkey,' who in his pride and greatness of his heart 'counts himself like God.'" It is evident from these quotations that these Jewish commentators realized the correct significance of the word but claimed that this passage referred to different heathen or Gentile kings who made false claims to deity. While they are correct in their interpretation of its significance, they are wrong in their interpretation of the passage, for God speaks of this one as "My Fellow," or, "Equal." Therefore this Shepherd, the Man, God's Fellow, is none other than one of the Divine Personalities in human form Who, according to the predictions of Isaiah (7:14; 9:5, 6) (4, 5) is born of The Virgin and is Immanuel (God with us), and the Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace, the Lord in human form.

"Smite the shepherd, and the sheep shall be scattered." This Shepherd Who is smitten is the One for Whom the nation doles

out, in the person of its leaders, the thirty pieces of silver as His hire. The sheep that are scattered are "the flock of slaughter" of chapter 11, namely, the Hebrew race. It is clear from the connection that the sheep are scattered as a result of the smiting of the Shepherd. Since the nation was scattered in 70 A. D., the Shepherd was smitten prior to that time. In every calamity, however, which God permits or sends upon the nation He always protects those who are trusting in Him; thus He does on this occasion, as He declares, "And I will turn my hand upon the little ones." This same idiom appears in Isa. 1:25, from which context it is clear that it signifies not only the Lord's protection of His people but of His causing them to pass through such experiences as will purge out of their lives those things which are wrong.

Continuing to speak of the scattering of the flock of slaughter, God declared "that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part into the fire, and will refine them as silver is refined, and will try them as gold is tried. They shall call on my name, and I will hear them: I will say, It is my people; and they shall say, the Lord is my God" (Zech. 13:8, 9). According to this prediction, when the flock is scattered two-thirds perish and the other third passes through trials which are compared to fire and which act as a refining element. This passage, of course, received a fulfillment in the year 70 A. D. but awaits its complete fulfillment in "the time of Jacob's trouble" which, by Isaiah, is compared to refining fire (Isa. 66:15, 16). In its great distress the surviving remnant learns its utter dependence upon God, turns to Him with all of its heart, and accepts its pierced Shepherd Who returns in power and glory. At that time this pierced Messiah will say, "It is my people" and they shall say, "The Lord is my God."

Conclusion

From the passages discussed in this chapter it is clear that the prophet spoke of the pre-existence of the Messiah; assumed the Virgin Birth; described the ministry and lowly character at His first coming; pictured graphically His rejection by the Hebrew people; foretold the dispersion and punishment of the nation; and predicted His return and reign in glory.

Chapter XVIII

PURPOSE OF MESSIAH'S COMING: TO MAKE ATONEMENT FOR SIN

I. The Historical Setting of Isaiah 53

IN the latter section of Isaiah* (chapters 40-66) appear the great Servant Passages which reach the highest peaks of glory of the revelation contained in the Tenach.

These twenty-seven chapters divide into three sections of nine chapters each. In the first section (chapters 40-48) Israel is seen in Babylonian captivity and Cyrus, the king of Persia, appears upon the historical horizon as the one chosen of God through whom deliverance shall be brought to the captive exiles. In the same section also appears "the servant of the Lord" who, in a very limited and imperfect way, Cyrus typifies. In the second section (chapters 48-57) appears this Servant of the Lord as the principal actor upon the stage. Here Israel in the white light of spiritual illumination which comes from the Spirit of God is seen to be in a captivity of a far more serious nature than of being in exile in a foreign country, i.e., in the bondage and servitude to sin and unrighteousness. Here also the Servant of the Lord in the three central chapters of this middle division appears as the great deliverer of his people from this spiritual bondage. In the last section (chapters 58-66) the glorious result of the work of the Servant of the Lord has appeared, Israel has been delivered from her severe bondage to sin and is enjoying the covenant relation-

* By rationalistic critics the book of Isaiah has been dissected and apportioned to a number of different authors, the principle of dissection being determined by supposed changes in style, diction and subject matter. A close examination of the book as a whole, and a comparison of the parts after the process of dissection has been completed, prove positively that the grounds for such a dissection are purely imaginary, there being no positive data to justify such an apportionment of the contents to different authors who lived in a period of between 200 and 300 years. For every dissimilarity that may be discovered in the two sections, there are many more similarities. A scientific investigation of the supposed evidence pointing to various authors will cause the imaginary differences to vanish. On the contrary, a sound, sane exegesis of the contents of the book in its historical setting points definitely to its unity.

ship with her God under the personal rule and power of the Servant of the Lord.

In the central chapter of this central section of the second half of Isaiah the Servant stands forth in all His glory and beauty. This great passage (52:13-53:12) is the highest mountain peak of God's prophetic revelation.

II. A Scientific Study of Related Servant Passages.

הִנֵּה יַשְׂכִּיל עַבְדִּי יָרוּם וְנִשָּׂא וְגָבַהּ מְאֹד: כַּאֲשֶׁר שָׁמְמוּ עָלֶיךָ רַבִּים כֵּן־מִשְׁחַת מֵאִישׁ מַרְאֵהוּ וְתֹאֲרוֹ מִבְּנֵי אָדָם: כֵּן יַזֶּה גּוֹיִם רַבִּים עָלָיו יִקְפְּצוּ מְלָכִים פִּיהֶם כִּי אֲשֶׁר לֹא־סֻפַּר לָהֶם רָאוּ וַאֲשֶׁר לֹא־שָׁמְעוּ הִתְבּוֹנָנוּ:

מִי הֶאֱמִין לִשְׁמֻעָתֵנוּ וּזְרוֹעַ יְהוָה עַל־מִי נִגְלָתָה: וַיַּעַל כַּיּוֹנֵק לְפָנָיו וְכַשֹּׁרֶשׁ מֵאֶרֶץ צִיָּה לֹא־תֹאַר לוֹ וְלֹא הָדָר וְנִרְאֵהוּ וְלֹא־מַרְאֶה וְנֶחְמְדֵהוּ: נִבְזֶה וַחֲדַל אִישִׁים אִישׁ מַכְאֹבוֹת וִידוּעַ חֹלִי וּכְמַסְתִּר פָּנִים מִמֶּנּוּ נִבְזֶה וְלֹא חֲשַׁבְנֻהוּ: אָכֵן חֳלָיֵנוּ הוּא נָשָׂא וּמַכְאֹבֵינוּ סְבָלָם וַאֲנַחְנוּ חֲשַׁבְנֻהוּ נָגוּעַ מֻכֵּה אֱלֹהִים וּמְעֻנֶּה: וְהוּא מְחֹלָל מִפְּשָׁעֵינוּ מְדֻכָּא מֵעֲוֹנֹתֵינוּ מוּסַר שְׁלוֹמֵנוּ עָלָיו וּבַחֲבֻרָתוֹ נִרְפָּא־לָנוּ: כֻּלָּנוּ כַּצֹּאן תָּעִינוּ אִישׁ לְדַרְכּוֹ פָּנִינוּ וַיהוָה הִפְגִּיעַ בּוֹ אֶת עֲוֹן כֻּלָּנוּ: נִגַּשׂ וְהוּא נַעֲנֶה וְלֹא יִפְתַּח־פִּיו כַּשֶּׂה לַטֶּבַח יוּבָל וּכְרָחֵל לִפְנֵי גֹזְזֶיהָ נֶאֱלָמָה וְלֹא יִפְתַּח פִּיו: מֵעֹצֶר וּמִמִּשְׁפָּט לֻקָּח וְאֶת־דּוֹרוֹ מִי יְשׂוֹחֵחַ כִּי נִגְזַר מֵאֶרֶץ חַיִּים מִפֶּשַׁע עַמִּי נֻגַּע לָמוֹ: וַיִּתֵּן אֶת־רְשָׁעִים קִבְרוֹ וְאֶת־עָשִׁיר בְּמֹתָיו עַל לֹא־חָמָס עָשָׂה וְלֹא מִרְמָה בְּפִיו: וַיהוָה חָפֵץ דַּכְּאוֹ הֶחֱלִי אִם־תָּשִׂים אָשָׁם נַפְשׁוֹ יִרְאֶה זֶרַע יַאֲרִיךְ יָמִים וְחֵפֶץ יְהוָה בְּיָדוֹ יִצְלָח: מֵעֲמַל נַפְשׁוֹ יִרְאֶה יִשְׂבָּע בְּדַעְתּוֹ יַצְדִּיק צַדִּיק עַבְדִּי לָרַבִּים וַעֲוֹנֹתָם הוּא יִסְבֹּל: לָכֵן אֲחַלֶּק־לוֹ בָרַבִּים וְאֶת־עֲצוּמִים יְחַלֵּק שָׁלָל תַּחַת אֲשֶׁר הֶעֱרָה לַמָּוֶת נַפְשׁוֹ וְאֶת־פֹּשְׁעִים נִמְנָה וְהוּא חֵטְא־רַבִּים נָשָׂא וְלַפֹּשְׁעִים יַפְגִּיעַ:

"Behold, my servant will deal wisely, he will rise and be exalted, and be very high. Just as many were astonished at thee,—so disfigured, his appearance was not like that of a man, and his form not like that of the children of men,—so will he make many nations tremble; kings will shut their mouths at him, for they see what has not been told them, and perceive what they have not heard. Who has believed what we have heard? And the arm of

the Lord,—over whom hath it been revealed? And he came up like a layer-sprig before him, and like a root-sprout out of dry ground; he had no form and no beauty, and we saw him and there was no appearance that we could have found pleasure in him. He was despised and forsaken of men, a man of sorrows and familiar with sickness, and like one from whom men hide their face, despised, and we esteemed him not. Verily our sicknesses he hath borne, and our pains—he hath laden them; but we considered him as one stricken, one smitten of God, and afflicted. Whereas he was pierced because of our transgressions, bruised because of our iniquities; the punishment for peace to us lay upon him, and through his stripes came healing to us. We all like sheep went astray; we had each turned to his own way, and the Lord caused to fall on him the iniquity of us all. He was ill-treated, while he suffered willingly, and opened not his mouth; like the lamb that is led to the shambles, and like a sheep that is dumb before her shearers, and he opened not his mouth. Out of prison and out of judgment was he taken; and of his contemporaries, who considered this: 'He was snatched out of the land of the living, seeing that, on account of the transgression of my people, vengeance fell on him?' And his grave was assigned to him with transgressors, and with a rich man was he in his death, because he had committed no unrighteousness, nor was there deceit in his mouth. And it pleased the Lord to bruise him; he afflicted him with disease: if his soul were to pay a trespass-offering, he should see posterity, live long days, and the purpose of the Lord should prosper through his hand. Because of the travail of his soul he will see, will refresh himself; through his knowledge will he obtain righteousness, my righteous Servant, for the many, and their iniquities will he take upon himself. Therefore I give him a share with the great, and with the strong will he share spoil; because he poured out his soul unto death, and let himself be numbered among transgressors, while he bare the sins of many, and interceded for the transgressors" (Isa. 52:13-53:12).

The English translation quoted above is from the Fourth Edition of "Commentary on Isaiah" by the late Franz Delitzsch, one of the greatest Hebrew scholars of modern times. In order to approach the study of this great "servant passage" in a thoroughly scientific manner, it becomes necessary to investigate the other

"servant passages" and to study it in the light gleaned from them.

וְאַתָּה יִשְׂרָאֵל עַבְדִּי יַעֲקֹב אֲשֶׁר בְּחַרְתִּיךָ זֶרַע אַבְרָהָם אֹהֲבִי: אֲשֶׁר
הֶחֱזַקְתִּיךָ מִקְצוֹת הָאָרֶץ וּמֵאֲצִילֶיהָ קְרָאתִיךָ וָאֹמַר לְךָ עַבְדִּי־אַתָּה
בְּחַרְתִּיךָ וְלֹא מְאַסְתִּיךָ: אַל־תִּירָא כִּי־עִמְּךָ אָנִי אַל־תִּשְׁתַּע כִּי־אֲנִי
אֱלֹהֶיךָ אִמַּצְתִּיךָ אַף־עֲזַרְתִּיךָ אַף־תָּמַכְתִּיךָ בִּימִין צִדְקִי: הֵן יֵבֹשׁוּ
וְיִכָּלְמוּ כֹּל הַנֶּחֱרִים בָּךְ יִהְיוּ כְאַיִן וְיֹאבְדוּ אַנְשֵׁי רִיבֶךָ: תְּבַקְשֵׁם וְלֹא
תִמְצָאֵם אַנְשֵׁי מַצֻּתֶךָ יִהְיוּ כְאַיִן וּכְאֶפֶס אַנְשֵׁי מִלְחַמְתֶּךָ: כִּי אֲנִי יְהוָה
אֱלֹהֶיךָ מַחֲזִיק יְמִינְךָ הָאֹמֵר לְךָ אַל־תִּירָא אֲנִי עֲזַרְתִּיךָ:
אַל־תִּירְאִי תּוֹלַעַת יַעֲקֹב מְתֵי יִשְׂרָאֵל אֲנִי עֲזַרְתִּיךָ נְאֻם־יְהוָה וְגֹאֲלֵךְ
קְדוֹשׁ יִשְׂרָאֵל: הִנֵּה שַׂמְתִּיךְ לְמוֹרַג חָרוּץ חָדָשׁ בַּעַל פִּיפִיּוֹת תָּדוּשׁ
הָרִים וְתָדֹק וּגְבָעוֹת כַּמֹּץ תָּשִׂים: תִּזְרֵם וְרוּחַ תִּשָּׂאֵם וּסְעָרָה תָּפִיץ
אֹתָם וְאַתָּה תָּגִיל בַּיהוָה בִּקְדוֹשׁ יִשְׂרָאֵל תִּתְהַלָּל:

"But thou, Israel, my servant, Jacob whom I have chosen, the seed of Abraham my friend, thou whom I have taken hold of from the ends of the earth, and called from the corners thereof, and said unto thee, Thou art my servant, I have chosen thee and not cast thee away; fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. Behold, all they that are incensed against thee shall be put to shame and confounded: they that strive with thee shall be as nothing, and shall perish. Thou shalt seek them, and shalt not find them, even them that contend with thee: they that war against thee shall be as nothing, and as a thing of nought. For I, the Lord thy God, will hold thy right hand, saying unto thee, Fear not; I will help thee. Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy Redeemer is the Holy One of Israel. Behold, I have made thee *to be* a new sharp threshing instrument having teeth; thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. Thou shalt winnow them, and the wind shall carry them away, and the whirlwind shall scatter them; and thou shalt rejoice in the Lord, thou shalt glory in the Holy One of Israel" (Isa. 41:8-16).

הֵן עַבְדִּי אֶתְמָךְ־בּוֹ בְּחִירִי רָצְתָה נַפְשִׁי נָתַתִּי רוּחִי עָלָיו מִשְׁפָּט לַגּוֹיִם
יוֹצִיא: לֹא יִצְעַק וְלֹא יִשָּׂא וְלֹא־יַשְׁמִיעַ בַּחוּץ קוֹלוֹ: קָנֶה רָצוּץ לֹא

יִשְׁבּוֹר וּפִשְׁתָּה כֵהָה לֹא יְכַבֶּנָּה לֶאֱמֶת יוֹצִיא מִשְׁפָּט: לֹא יִכְהֶה וְלֹא
יָרוּץ עַד־יָשִׂים בָּאָרֶץ מִשְׁפָּט וּלְתוֹרָתוֹ אִיִּים יְיַחֲלוּ: כֹּה־אָמַר הָאֵל
יְהוָה בּוֹרֵא הַשָּׁמַיִם וְנוֹטֵיהֶם רֹקַע הָאָרֶץ וְצֶאֱצָאֶיהָ נֹתֵן נְשָׁמָה לָעָם
עָלֶיהָ וְרוּחַ לַהֹלְכִים בָּהּ: אֲנִי יְהוָה קְרָאתִיךָ בְצֶדֶק וְאַחֲזִק בְּיָדֶךָ
וְאֶצָּרְךָ וְאֶתֶּנְךָ לִבְרִית עָם לְאוֹר גּוֹיִם: לִפְקֹחַ עֵינַיִם עִוְרוֹת לְהוֹצִיא
מִמַּסְגֵּר אַסִּיר מִבֵּית כֶּלֶא יֹשְׁבֵי חֹשֶׁךְ: . . . . הַחֵרְשִׁים שְׁמָעוּ וְהַעִוְרִים
הַבִּיטוּ לִרְאוֹת: מִי עִוֵּר כִּי אִם־עַבְדִּי וְחֵרֵשׁ כְּמַלְאָכִי אֶשְׁלָח מִי עִוַּר
כִּמְשֻׁלָּם וְעִוַּר כְּעֶבֶד יְהוָה: רָאִית רַבּוֹת וְלֹא תִשְׁמֹר פָּקֹחַ אָזְנַיִם וְלֹא
יִשְׁמָע: יְהוָה חָפֵץ לְמַעַן צִדְקוֹ יַגְדִּיל תּוֹרָה וַיַּאְדִּיר: וְהוּא עַם־בָּזוּז
וְשָׁסוּי הָפֵחַ בַּחוּרִים כֻּלָּם וּבְבָתֵּי כְלָאִים הָחְבָּאוּ הָיוּ לָבַז וְאֵין מַצִּיל
מְשִׁסָּה וְאֵין־אֹמֵר הָשֵׁב: מִי בָכֶם יַאֲזִין זֹאת יַקְשִׁיב וְיִשְׁמַע לְאָחוֹר: מִי־
נָתַן לִמְשִׁוסָּה יַעֲקֹב וְיִשְׂרָאֵל לְבֹזְזִים הֲלֹא יְהוָה זוּ חָטָאנוּ לוֹ וְלֹא־אָבוּ
בִדְרָכָיו הָלוֹךְ וְלֹא שָׁמְעוּ בְתוֹרָתוֹ: וַיִּשְׁפֹּךְ עָלָיו חֲמָה אַפּוֹ וְעֻזּוּ
מִלְחָמָה וַתְּלַהֲטֵהוּ מִסָּבִיב וְלֹא יָדָע וַתִּבְעַר־בּוֹ וְלֹא־יָשִׂים עַל־לֵב:

"Behold, my servant, whom I uphold; my chosen, in whom my soul delighteth: I have put my Spirit upon him; he will bring forth justice to the Gentiles. He will not cry, nor lift up his voice, nor cause it to be heard in the street. A bruised reed will he not break, and a dimly burning wick will he not quench: he will bring forth justice in truth. He will not fail nor be discouraged, till he have set justice in the earth; and the isles shall wait for his law. Thus saith God the Lord, he that created the heavens, and stretched them forth; he that spread abroad the earth and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: I, the Lord, have called thee in righteousness, and will hold thy hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the dungeon, and them that sit in darkness out of the prison-house. . . . Hear, ye deaf; and look, ye blind, that ye may see. Who is blind, but my servant? or deaf, as my messenger that I send? who is blind as he that is at peace *with me,* and blind as the Lord's servant? Thou seest many things, but thou observest not; his ears are open, but he heareth not. It pleased the Lord, for his right-

eousness' sake, to magnify the law, and make it honorable. But this is a people robbed and plundered; they are all of them snared in holes, and they are hid in prison-houses: they are for a prey, and none delivereth; for a spoil, and none saith, Restore. Who is there among you that will give ear to this? that will hearken and hear for the time to come? Who gave Jacob for a spoil, and Israel to the robbers? did not the Lord? he against whom we have sinned, and in whose ways they would not walk, neither were they obedient unto his law. Therefore he poured upon him the fierceness of his anger, and the strength of battle; and it set him on fire round about, yet he knew not; and it burned him, yet he laid it not to heart" (Isa. 42:1-7 . . . 18-25).

וְעַתָּה כֹּה־אָמַר יְהוָה בֹּרַאֲךָ יַעֲקֹב וְיֹצֶרְךָ יִשְׂרָאֵל אַל־תִּירָא כִּי גְאַלְתִּיךָ
קָרָאתִי בְשִׁמְךָ לִי־אָתָּה: כִּי־תַעֲבוֹר בַּמַּיִם אִתְּךָ אָנִי וּבַנְּהָרוֹת לֹא
יְשַׁטְּפוּךָ כִּי־תֵלֵךְ בְּמוֹ־אֵשׁ לֹא תִכָּוֶה וְלֶהָבָה לֹא תִבְעַר־בָּךְ: כִּי אֲנִי
יְהוָה אֱלֹהֶיךָ קְדוֹשׁ יִשְׂרָאֵל מוֹשִׁיעֶךָ נָתַתִּי כָפְרְךָ מִצְרַיִם כּוּשׁ וּסְבָא
תַחְתֶּיךָ: מֵאֲשֶׁר יָקַרְתָּ בְעֵינַי נִכְבַּדְתָּ וַאֲנִי אֲהַבְתִּיךָ וְאֶתֵּן אָדָם תַּחְתֶּיךָ
וּלְאֻמִּים תַּחַת נַפְשֶׁךָ: אַל־תִּירָא כִּי־אִתְּךָ אָנִי מִמִּזְרָח אָבִיא זַרְעֶךָ
וּמִמַּעֲרָב אֲקַבְּצֶךָּ: אֹמַר לַצָּפוֹן תֵּנִי וּלְתֵימָן אַל־תִּכְלָאִי הָבִיאִי בָנַי
מֵרָחוֹק וּבְנוֹתַי מִקְצֵה הָאָרֶץ: כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו
יְצַרְתִּיו אַף־עֲשִׂיתִיו: הוֹצִיא עַם־עִוֵּר וְעֵינַיִם יֵשׁ וְחֵרְשִׁים וְאָזְנַיִם לָמוֹ:
כָּל־הַגּוֹיִם נִקְבְּצוּ יַחְדָּו וְיֵאָסְפוּ לְאֻמִּים מִי בָהֶם יַגִּיד זֹאת וְרִאשֹׁנוֹת
יַשְׁמִיעֻנוּ יִתְּנוּ עֵדֵיהֶם וְיִצְדָּקוּ וְיִשְׁמְעוּ וְיֹאמְרוּ אֱמֶת: אַתֶּם עֵדַי נְאֻם־
יְהוָה וְעַבְדִּי אֲשֶׁר בָּחָרְתִּי לְמַעַן תֵּדְעוּ וְתַאֲמִינוּ לִי וְתָבִינוּ כִּי־אֲנִי הוּא
לְפָנַי לֹא־נוֹצַר אֵל וְאַחֲרַי לֹא־יִהְיֶה: אָנֹכִי אָנֹכִי יְהוָה וְאֵין מִבַּלְעָדַי
מוֹשִׁיעַ: אָנֹכִי הִגַּדְתִּי וְהוֹשַׁעְתִּי וְהִשְׁמַעְתִּי וְאֵין בָּכֶם זָר וְאַתֶּם עֵדַי נְאֻם־
יְהוָה וַאֲנִי־אֵל: גַּם־מִיּוֹם אֲנִי הוּא וְאֵין מִיָּדִי מַצִּיל אֶפְעַל וּמִי יְשִׁיבֶנָּה:

"But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel: Fear not, for I have redeemed thee; I have called thee by thy name, thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour;

I have given Egypt as thy ransom, Ethiopia and Seba in thy stead. Since thou hast been precious in my sight, *and* honorable, and I have loved thee; therefore will I give men in thy stead, and peoples instead of thy life. Fear not; for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the end of the earth; every one that is called by my name, and whom I have created for my glory, whom I have formed, yea, whom I have made. Bring forth the blind people that have eyes, and the deaf that have ears. Let all the nations be gathered together, and let the peoples be assembled: who among them can declare this, and show us former things? let them bring their witnesses, that they may be justified; or let them hear, and say, It is truth. Ye are my witnesses, saith the Lord, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am the Lord; and besides me there is no saviour. I have declared, and I have saved, and I have showed; and there was no strange *god* among you: therefore ye are my witnesses, saith the Lord, and I am God. Yea, since the day was I am he; and there is none that can deliver out of my hand: I will work, and who can hinder it?" (Isa. 43:1-13).

וְעַתָּה שְׁמַע יַעֲקֹב עַבְדִּי וְיִשְׂרָאֵל בָּחַרְתִּי בוֹ: כֹּה־אָמַר יְהוָה עֹשְׂךָ
וְיֹצֶרְךָ מִבֶּטֶן יַעְזְרֶךָ אַל־תִּירָא עַבְדִּי יַעֲקֹב וִישֻׁרוּן בָּחַרְתִּי בוֹ: כִּי
אֶצֹק־מַיִם עַל־צָמֵא וְנוֹזְלִים עַל־יַבָּשָׁה אָצֹק רוּחִי עַל־זַרְעֶךָ וּבִרְכָתִי
עַל־צֶאֱצָאֶיךָ: וְצָמְחוּ בְּבֵין חָצִיר כַּעֲרָבִים עַל־יִבְלֵי־מָיִם: זֶה יֹאמַר
לַיהוָה אָנִי וְזֶה יִקְרָא בְשֵׁם־יַעֲקֹב וְזֶה יִכְתֹּב יָדוֹ לַיהוָה וּבְשֵׁם יִשְׂרָאֵל
יְכַנֶּה:

"Yet now hear, O Jacob my servant, and Israel, whom I have chosen: Thus saith the Lord that made thee, and formed thee from the womb, who will help thee: Fear not, O Jacob my servant; and thou, Jeshurun, whom I have chosen. For I will pour water upon him that is thirsty, and streams upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring: and they shall spring up among the grass, as willows by the water-

courses. One shall say, I am the Lord's; and another shall call *himself* by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname *himself* by the name of Israel" (Isa. 44:1-5).

שִׁמְעוּ אִיִּים אֵלַי וְהַקְשִׁיבוּ לְאֻמִּים מֵרָחוֹק יְהוָה מִבֶּטֶן קְרָאָנִי מִמְּעֵי אִמִּי הִזְכִּיר שְׁמִי: וַיָּשֶׂם פִּי כְּחֶרֶב חַדָּה בְּצֵל יָדוֹ הֶחְבִּיאָנִי וַיְשִׂימֵנִי לְחֵץ בָּרוּר בְּאַשְׁפָּתוֹ הִסְתִּירָנִי: וַיֹּאמֶר לִי עַבְדִּי־אָתָּה יִשְׂרָאֵל אֲשֶׁר־בְּךָ אֶתְפָּאָר: וַאֲנִי אָמַרְתִּי לְרִיק יָגַעְתִּי לְתֹהוּ וְהֶבֶל כֹּחִי כִּלִּיתִי אָכֵן מִשְׁפָּטִי אֶת־יְהוָה וּפְעֻלָּתִי אֶת־אֱלֹהָי: וְעַתָּה אָמַר יְהוָה יֹצְרִי מִבֶּטֶן לְעֶבֶד לוֹ לְשׁוֹבֵב יַעֲקֹב אֵלָיו וְיִשְׂרָאֵל לֹא יֵאָסֵף וְאֶכְבַּד בְּעֵינֵי יְהוָה וֵאלֹהַי הָיָה עֻזִּי: וַיֹּאמֶר נָקֵל מִהְיוֹתְךָ לִי עֶבֶד לְהָקִים אֶת־שִׁבְטֵי יַעֲקֹב וְנִצִּירֵי יִשְׂרָאֵל לְהָשִׁיב וּנְתַתִּיךָ לְאוֹר גּוֹיִם לִהְיוֹת יְשׁוּעָתִי עַד־קְצֵה הָאָרֶץ: כֹּה אָמַר־יְהוָה גֹּאֵל יִשְׂרָאֵל קְדוֹשׁוֹ לִבְזֹה־נֶפֶשׁ לִמְתָעֵב גּוֹי לְעֶבֶד מֹשְׁלִים מְלָכִים יִרְאוּ וָקָמוּ שָׂרִים וְיִשְׁתַּחֲווּ לְמַעַן יְהוָה אֲשֶׁר נֶאֱמָן קְדֹשׁ יִשְׂרָאֵל וַיִּבְחָרֶךָ: . . אֲדֹנָי יֱהוֹה נָתַן לִי לְשׁוֹן לִמּוּדִים לָדַעַת לָעוּת אֶת־יָעֵף דָּבָר יָעִיר בַּבֹּקֶר בַּבֹּקֶר יָעִיר לִי אֹזֶן לִשְׁמוֹעַ כַּלִּמּוּדִים: אֲדֹנָי יֱהוֹה פָּתַח־לִי אֹזֶן וְאָנֹכִי לֹא מָרִיתִי אָחוֹר לֹא נְסוֹגֹתִי: גֵּוִי נָתַתִּי לְמַכִּים וּלְחָיַי לִמְרָטִים פָּנַי לֹא הִסְתַּרְתִּי מִכְּלִמּוֹת וָרֹק: וַאדֹנָי יֱהוֹה יַעֲזָר־לִי עַל־כֵּן לֹא נִכְלָמְתִּי עַל־כֵּן שַׂמְתִּי פָנַי כַּחֲלָמִישׁ וָאֵדַע כִּי־לֹא אֵבוֹשׁ: קָרוֹב מַצְדִּיקִי מִי־יָרִיב אִתִּי נַעַמְדָה יָחַד מִי־בַעַל מִשְׁפָּטִי יִגַּשׁ אֵלָי: הֵן אֲדֹנָי יֱהוֹה יַעֲזָר־לִי מִי־הוּא יַרְשִׁיעֵנִי הֵן כֻּלָּם כַּבֶּגֶד יִבְלוּ עָשׁ יֹאכְלֵם: מִי בָכֶם יָרֵא יְהוָה שֹׁמֵעַ בְּקוֹל עַבְדּוֹ אֲשֶׁר הָלַךְ חֲשֵׁכִים וְאַין נֹגַהּ לוֹ יִבְטַח בְּשֵׁם יְהוָה וְיִשָּׁעֵן בֵּאלֹהָיו: הֵן כֻּלְּכֶם קֹדְחֵי אֵשׁ מְאַזְּרֵי זִיקוֹת לְכוּ בְּאוּר אֶשְׁכֶם וּבְזִיקוֹת בִּעַרְתֶּם מִיָּדִי הָיְתָה־זֹּאת לָכֶם לְמַעֲצֵבָה תִּשְׁכָּבוּן:

"Listen, O isles, unto me; and hearken, ye peoples, from far: the Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name: and he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me: and he hath made me a polished shaft; in his quiver hath he kept me close: and he said unto me, Thou art my servant; Israel, in whom I will be glorified. But I said, I have labored in vain, I have spent my strength for nought and vanity; yet surely the justice *due* to me is with the Lord, and my recompense with my God.

And now saith the Lord that formed me from the womb to be his servant, to bring Jacob again to him, and that Israel be gathered unto him (for I am honorable in the eyes of the Lord, and my God is become my strength); yea, he saith, It is too light a thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. Thus saith the Lord, the Redeemer of Israel, *and* his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers: Kings shall see and arise; princes, and they shall worship; because of the Lord that is faithful, *even* the Holy One of Israel, who hath chosen thee" (Isa. 49:1-7). . . . "The Lord יְהוָה hath given me the tongue of them that are taught, that I may know how to sustain with words him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as they that are taught. The Lord יְהוָה hath opened mine ear, and I was not rebellious, neither turned away backward. I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting. For the Lord יְהוָה will help me; therefore have I not been confounded: therefore have I set my face like a flint, and I know that I shall not be put to shame. He is near that justifieth me; who will contend with me? let us stand up together: who is mine adversary? let him come near to me. Behold, the Lord יְהוָה will help me; who is he that shall condemn me? behold, they all shall wax old as a garment; the moth shall eat them up. Who is among you that feareth the Lord, that obeyeth the voice of his servant? he that walketh in darkness, and hath no light, let him trust in the name of the Lord, and rely upon his God. Behold, all ye that kindle a fire, that gird yourselves about with firebrands; walk ye in the flame of your fire, and among the brands that ye have kindled. This shall ye have of my hand; ye shall lie down in sorrow" (Isa. 50:4-11).

That the "servant" refers to the entire nation in some of these passages there can be no doubt; that the same expression likewise refers to a remnant of the nation in some of them is equally certain; and that it also in some refers to an individual is beyond question. Therefore it behooves one to examine carefully all of

the evidence in each passage in order to ascertain concerning which the writer is speaking. In regard to 41:8-16 the expression "Ye men of Israel" of verse 14, which is used as a parallel to the word "Jacob," shows unmistakably that the servant there is the nation. In chapter 42 recurs the same expression, "my servant." Here, however, the marks of personality are so very prominent in the first seven verses that there can be no doubt that the servant is an individual, for God makes him "a covenant of the people (the Hebrew nation), for a light to the Gentiles." This verse clearly distinguishes between the servant on the one hand, and the Hebrew nation and the Gentiles on the other. Furthermore, the servant brings forth "justice and truth" and is called "in righteousness." He in his righteousness and justice stands out clearly from the nation which suffers because of its own sins and unrighteousness (verses 6, 18-26). In 44:1-5 the context points unmistakably to the fact that the one referred to by "my servant" is the nation, for the word "Jeshurun" is used as a parallel to it and is the name of the nation as appears in Deut. 32:15. In the long passage—chapter 49:1-50:10—the servant most prominently stands aloof from the nation in that God says (49:6), "It is too light a thing that thou shouldest be my servant to raise up the tribes of Jacob and to restore the preserved of Israel: I will also give thee for a light of the Gentiles that thou mayest be my salvation unto the ends of the earth." In the last verse of this passage the servant is distinguished from the nation by the words of the prophet who says, "Who is among you (i.e., who of the nation to whom he was speaking) that feareth the Lord, that obeyeth the voice of His servant?" In 65:8-16 the prophet is speaking of a godly remnant of the nation which shall survive the approaching judgments which shall come upon the nation. That this interpretation is correct is certain from the language of verse 9, "And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains; and my chosen shall inherit it, and my servants shall dwell there."

In order that the reader may see very clearly the relationship which exists between the nation, a purified remnant of the same. and the servant of the Lord, an individual, it is well to call attention to a statement on chapter 42:1ff from Prof. Delitzsch's commentary on Isaiah (4th Edition), Vol. 2, Page 165:

"But yet a connection must exist between the national sense in which 'Servant of the Lord' was used in 41:8 and the personal one here. The future Saviour is not described as the Son of David, as in chaps. 7-12 and elsewhere, but appears as the embodied idea of Israel, i.e., as its truth and reality in person. The idea of Servant of the Lord, to speak figuratively, is a pyramid. The lower basis is the whole of Israel; the middle section, Israel not merely after the flesh, but after the Spirit, the summit is the person of the Mediator of salvation arising out of Israel. The Mediator is the centre (1) in the circle of the kingdom of promise—the second David; (2) in the circle of the people of salvation—the true Israel; (3) in the circle of humanity—the second Adam. In these discourses, chaps. 40-66, the doctrine of salvation reaches its second stage. Israel's character as God's servant, rooted in the Lord's choice and call, and exhibited in bearing and action which harmonize with that call, is concentrated in Him, in Him alone, as its ripest fruit. God's gracious purpose in reference to humanity, which was the governing force in Israel's election, is carried by Him to full accomplishment."

III. Who is this Servant of Isa. 52:13-53:12?

Having seen that the context in each instance must determine to whom or to what the expression "my servant" refers the reader is now invited to note carefully the context of chapters 52:13-53:12 to ascertain who is the servant here.

A. *Is Israel This Servant?*

In the first place, is the suffering servant a Personification of the nation of Israel? To this question some honest, conscientious scholars answer in the affirmative. To the writer, however, this position is untenable for six unmistakable reasons:

(1) The prophet speaks of the servant as "he," "him," and "his" and clearly differentiates him from the audience with which he identifies himself and of which he speaks as "we," "our," and "us" (See 53:1-6). Since it is to the nation that he addresses his discourse and since he distinguishes between the servant and the audience, the servant is not the nation.

(2) This servant suffers for the entire nation. In 53:6 the prophet declares that all Israel has gone astray, i.e., they have

gone off into sin. In verse 8 he affirms that the servant "was cut off out of the land of the living for the transgression of my" (Isaiah's people, the Hebrews) "people to whom the stroke was due." Since, therefore, the servant suffers for the guilt of the nation, he cannot be the nation.

(3) The servant submits to the suffering heaped upon him submissively offering NO resistance. From this standpoint it is clear that one other than the nation is the sufferer. It is a well known fact that, instead of submitting to the cruelties and atrocities heaped upon her, Israel has stubbornly resisted with physical force in innumerable instances those who persecuted her, and only submitted when overpowered by superior forces. As proof of this assertion it is well to note the following summary of some outstanding historical facts in the life of the nation, which is written by an eminent Hebrew who deals with this subject historically: "Here is one described, who bears all sorts of affliction and oppression, without making the slightest resistance, without even opening his mouth to utter reproach—one who has the meekness and gentleness of a lamb, the inoffensiveness of a sheep. Surely this does not apply to the Jews. A very hasty glance at this history is sufficient to convince us of that. As long as ever they had the power, they did resist bitterly and bloodily. We freely acknowledge that their provocations were great. We have no wish to defend the wickedness of Christian nations. We grant that their treatment of the Jews is a blot and a stain. But that is not the question. The question is, Did the Jews bear all the oppression heaped upon them like lambs? Did they suffer evil without resisting it? History answers in the negative. The history of the Jewish captivity for the first seven centuries is a history of a series of insurrections, fierce and violent, against the nations. How desperate was the resistance to the Roman power which brought on the destruction of the temple by Titus! But when that was destroyed, the spirit of resistance still remained. A. D. 115, the Jews of Cyrene rebelled and slew 220,000 Libyans; and it was not until after several bloody battles that they submitted. A. D. 132, Bar Cochba appeared in the character of the Messiah at the head of an army, ready to shake off the Roman yoke. R. Akiba, one of those looked upon by the Rabbis as most righteous, supported

his resistance to the Roman authority; a bloody war was the consequence, and it was only by force that this insurrection was put down. A. D. 415, the Jews of Alexandria revolted. A. D. 522, the Jews of Persia revolted under the conduct of R. Mid, or Miz, at their head, and declared war against the King of Persia. A. D. 535, the Jews in Caesarea rebelled. A. D. 602, the Jews at Antioch. A. D. 624, the Jews in Arabia took up arms against Mahomet. A. D. 613, they joined the armies of Chosroes, when he made himself master of Jerusalem, and put thousands to death."

(4) This servant suffers VOLUNTARILY but the nation has never thus suffered. "He poured out his soul unto death." This statement shows that he suffers willingly, which position is strengthened by the fact that when he suffers he is silent and resigned to his lot. Nowhere in the pages of Jewish history can it be shown that the nation or a remnant of the nation has voluntarily suffered in behalf of others. Therefore from this consideration it is clear that the nation is not the subject of the prophecy.

(5) The servant suffers UNTO DEATH, whereas the nation is to continue. According to 53:8, 12, the servant is cut off out of the land of the living, but, according to Jer. 30:11, Israel continues as a nation: "For I will make a full end of all the nations whither I have scattered thee, but I will not make a full end of thee; but I will correct thee in measure, and will in no wise leave thee unpunished." Therefore, since the servant goes to death, but the nation survives the catastrophe which blots out all other nations, Israel cannot be the servant of this passage.

(6) The servant is RIGHTEOUS whereas the nation, according to all of the prophets, is unrighteous and sinful. According to Isa. 53:11, God declares that he is righteous, and according to verse 9, which is a part of Israel's penitential confession, he does no violence, neither is deceit in his mouth. Since every man has to suffer for his own sins (Ezek. 18:20, "The soul that sinneth, it shall die"), and since the Servant does not suffer for his own sins but for the sins of others, he is free from sin; hence righteous in the absolute sense of the term. Such cannot be said of the nation for all like sheep have gone astray. In order to see the great abyss of sin and unfaithfulness into which the nation is plunged, see Isa. 59. THEREFORE ISRAEL IS NOT THE SERVANT.

B. *Is a Pious Remnant the Servant?*

Having seen conclusively that the nation cannot possibly be the subject of this prophecy, the reader is now asked to consider the question whether a pious remnant of the nation can be personified and presented as the righteous Servant. There are those who affirm that such is the case. To the writer, however, there are, again, six conclusive arguments which disprove most clearly and most positively this position.

(1) If a pious remnant is the servant, then the pronouns "he," "his," and "him" would refer to this remnant, and the pronouns "we," "us," and "our" would likewise refer to the rest of the nation. Since Isaiah identified himself with those referred to by the latter pronouns, he would not be numbered in that class referred to by the former pronouns which, according to this interpretation, refer to the pious remnant. Therefore this supposition is reduced to an absurdity since Isaiah, a righteous man, would not be classed among the pious remnant, but with the ungodly.

(2) A second consideration disproving this position is that no individual can make atonement for the sins of others since each one bears his own iniquity, according to Ezek. 18:20.

(3) A third consideration is that there has been no individual in the nation in the past who can be said to have been free from sin; and hence able to atone for the sins of the people.

(4) The most pious and godly of the nation throughout its past history have whenever possible avoided suffering, which characteristic is common to mankind; but this servant suffers willingly.

(5) According to this passage the servant is cut off out of the land of the living; but if the servant is the remnant, it is to cease to exist; this conclusion is contrary to the predictions of the prophets, which declare that the faithful remnant will continue.

(6) The most pious and godly among the Hebrews have acknowledged their sinfulness, but this servant does not. Isaiah, when the Lord appeared to him, confessed his sinfulness (Isa. 6:5). In making a prediction concerning the nation in the "end time" Isaiah in 64:5-7 says: "Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways: behold, thou wast wroth, and we sinned: in them have we been of

long time; and shall we be saved? For we are all become as one that is unclean, and all our righteousnesses are as a polluted garment: and we all do fade as a leaf; and our iniquities, like the wind, take us away. And there is none that calleth upon thy name, that stirreth up himself to take hold of thee; for thou hast hid thy face from us, and hast consumed us by means of our iniquities." It is very clear from this passage that even the most pious and godly of the nation of the future will make this great confession of their sinfulness.

From the six considerations just enumerated it is impossible to avoid the conclusion that this servant cannot be a pious remnant of the nation.

C. *Is The Messiah This Servant?*

Since the considerations noted above prove clearly that the servant is neither the nation personified nor a pious remnant of the nation thus considered, it is now in order to investigate a third interpretation, namely, that this servant is Israel's Messiah of whom the prophets spoke frequently. The evidence at hand is overwhelming that the ancient synagogue thus interpreted it as Messianic. Jonathan ben Uzziel (first century of the common era) begins his Targum on this passage: "Behold, my Servant, Messiah, shall prosper; He shall be high and increase, and be exceedingly strong." In this passage he interprets all of the statements which refer to an exalted Messiah to an individual, but those statements which refer to sufferings he applies to the nation. In order to do this he juggles with the words, not permitting them to speak for themselves. "The Babylonian Talmud likewise reflects this same ancient interpretation in *Sanhedrin:* "The Messiah—what is his name? . . . Rabbis say the 'leprous one'; (those) of the house of Rabbi (say), 'the sinful one,' as it is said 'Surely He hath borne our sicknesses.'"

Even Abrabanel admits the Messianic interpretation, though in a polemic against the Nazarenes he applies it to the Jewish nation. "The first question," says he, "is to ascertain to whom (this Scripture) refers: for the learned among the Nazarenes expound it of the man who was crucified in Jerusalem at the end of the second Temple, and who, according to them, was the Son of God and took form in the Virgin's womb, as is stated in their writings.

Jonathan ben Uzziel interprets it in the Targum of the future Messiah; and *this is also the opinion of our learned men in the majority of their Misrashim.*" Likewise, Jafet, the Karaite, interprets the passage as Messianic in his presenting the career of the Messiah from birth to the throne and appeals to Benjamin ha-Nahawendi, of the same Jewish sect, as authority for his interpretation.

This Messianic interpretation of the passage seems to have been universal up to the days of Rashi (Rabbi Solomon Yizchaki) 1040-1105, who applied it to the Jewish nation. In commenting on the change of interpretation David Baron, the eminent Hebrew scholar, says: "The Messianic interpretation of this chapter (Isa. 53) was most universally adopted by Jews, and his view, which we shall examine presently, although received by Aben Ezra, Kimchi, and others, was rejected as unsatisfactory by Maimonides, who is regarded by the Jews as of highest authority, by Alshech (as stated above) and many others, one of whom says the interpretation adopted by Rashi 'distorts the passage from its natural meaning,' and that in truth 'it was given of God as a description of the Messiah, whereby, when any should claim to be the Messiah, to judge by the resemblance or non-resemblance to it, whether he were the Messiah or not,' and another says: 'The meaning of "was wounded for our transgressions, . . . bruised for our iniquities," is that since the Messiah bears our iniquities, which produce the effect of His being bruised, it follows that whosoever will not admit that the Messiah thus suffers for our iniquities must endure and suffer for them himself.' "

Not only have Hebrew scholars in the past interpreted this passage as Messianic, but the liturgy for the Day of Atonement in the Musaph Service confesses: "We are shrunk up in our misery even until now! Our Rock hath not come nigh unto us; Messiah our Righteousness (or 'our righteous Messiah') has departed from us: Horror hath seized upon us and we have none to justify us. He hath borne the yoke of our iniquities and our transgressions and is wounded because of our transgressions. He beareth our sins on His shoulders that He may find pardon for our iniquities. We shall be healed by His wound at the time the Eternal will create Him (Messiah) as a new creature. Oh bring Him up

from the circle of the earth, raise Him up from Seir to assemble us the second time on Mount Lebanon, by the hand of Yinnon." This excerpt is conclusive proof that the writer of this section of the liturgy, who is said to have been Eleazer ben Katin, and who lived in the ninth century, likewise interpreted this passage as Messianic. In the Daily Prayer Book in Hebrew and English, published by the Hebrew Publication Society, on pages 250 and 251 the Messiah is called 'the Son of David, Thy Servant.' This use of the term is an echo of the Messianic interpretation of Isa. 53.

IV. The Career of the Messiah 52:13-15

From the foregoing discussion it is clear to the reader that the subject of this prophecy is the personal Messiah of whom the prophets have spoken. In the three verses for consideration in this section appears an outline of the entire career of the Messiah. Verse 13, in the briefest manner, outlines his career from the time of his entrance into the world unto his exaltation at the right hand of God; verse 14 explains graphically his deep humiliation and suffering which are presupposed in verse 13; and verse 15 advances beyond verse 13 in that it speaks of his future glories when he shall return to the earth and become King of kings, and Lord of lords. The prediction begins with the exclamation הִנֵּה "Behold."* Thus God points out His servant to the nation.

He "deals wisely" or "prospers." His wisdom expresses itself in His action and He is successful in accomplishing the work which He has to do.

Next the statement is made, "He will rise, and be exalted, and be very high." The word יָרוּם translated by Delitzsch "He will rise" has as its inherent meaning the idea of rising but one has to learn from the context the nature of the rising. The English ver-

* This word God uses in calling attention to Himself and to His Messiah. In Isa. 40:9, 10 God says הנה אלהיכם "Behold, your God! behold, the Lord יהוה will come as a Mighty One, and His arm will rule for Him." Again, in Jer. 23:5 in introducing King Messiah he uses the same word: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land." In Zech. 6:12 God, viewing Messiah, speaks of him as "the man," and exclaims, "Behold, the man whose name is the Branch." Again, looking at King Messiah God says, "Behold, thy king cometh unto thee (Jerusalem)."

sions with which the author is acquainted translate it "be exalted." This translation is rather vague because one cannot learn from it whether the servant is exalted among men, i.e., he is highly esteemed by men, or he is exalted by the Lord who esteems him highly because "he deals wisely." The context precludes the idea that he is exalted by men for in 53:2, 3 the prediction is made that he is despised of men and rejected. Nor can it mean that he is exalted by the Lord in a providential way to a position of glory and power among men because he is cut off out of the land of the living. These statements being true, the context will have to be consulted to ascertain the meaning of יָרוּם, translated in most versions "be exalted," but by Delitzsch "will arise." Furthermore, since his life of rejection by his people terminates with an ignominious death (53:8, 9), there is no place for greatness prior to death; therefore the meaning of the term must be sought in the literal facts connected with the case. He is literally ill-treated (52:14) and put to death (53:8, 9, 12). These facts suggest that a literal resurrection from the dead may be the import of this word. This supposition ceases to be an hypothesis but becomes an established fact when viewed in the light of 53:10 which states that after he has made his soul an offering for sin "He shall prolong his days." Therefore a literal resurrection from a state of death accords best with all of the facts presented by the context.

After he rises he is "lifted up." Since the rising is literal, it is quite likely that the being lifted up is also literal. This supposition is lifted up into the category of probabilities by the prediction of Psa. 110:1, 2 which shows that after Messiah is rejected by the inhabitants of Jerusalem, the Lord God invites him to leave the earth and to ascend to His right hand. The word translated "lifted up" is נִשָּׂא which is the niphal stem and can be translated in a reflexive sense or passively, i.e., "lift himself up" or "be lifted up." In either sense this passage in the light of Psa. 110 refers to Messiah's ascension to the right hand of God. Finally, the statement is made "and shall be very high." This statement simply affirms that having ascended to the right hand of God he remains there in that position of honor and glory. On these three Hebrew words Delitzsch comments as follows: "If we consider

that יָרוּם signifies not only to be high, but to rise up (Prov. 11:11) and become exalted, and also to become manifest as exalted (Psa. 21:13 (14), and that the word נִשָּׂא, according to the immediate and original reflexive of the niphal, signifies to raise one's self, whereas גָּבַהּ מְאֹד expresses merely the condition without the subordinate idea of activity, we obtain this chain of thought: he will rise up; he will raise himself still higher, he will stand on high. The three verbs (of which the two perfects are defined by the previous future), consequently denote the commencement, the continuation, and the result or climax of the exaltation; and Stier is not wrong in recalling to mind the three principal steps of the *exaltation* in the historical fulfillment, namely, the resurrection, the ascension, and the sitting down at the right hand of God. The addition of מְאֹד 'exceedingly,' shows very clearly that גָּבַהּ is intended to be taken as the final result; the Servant of יְהוָה rising from stage to stage, reaches at last the immeasurable height that towers above everything besides." Jalkut in commenting on Isaiah recognizes the three stages here mentioned but interprets them differently. הִנֵּה "Behold, my servant deals wisely; this is King Messiah; he will rise from (above) Abraham and be higher than Moses and exceedingly higher than the angels of service."

The sufferings of the Messiah appear in verse 14. It is quite evident that he is subjected to some form of very cruel torture which disfigures and mars his appearance to the extent that he no longer has the appearance of a man, or suffers more than any man has ever suffered. Furthermore, his sufferings are registered upon his countenance to such an extent that those who behold him are nonplussed, i.e., they are literally confounded because that has occurred which they would not have thought to be possible. This verse viewed in the light of 53:4-9 is seen to refer to torture and death at the hands of enemies.

In verse 15 the sufferings have passed and the Messiah stands forth in glory with authority and power. At the time of his torture and suffering many individuals were caused to wonder and to be confounded; at the time of his appearing in power and glory he confounds not simply many individuals but many nations.

The kings of the earth who, according to Psa. 2, rage both against God and King Messiah, appear here upon the scene in the most humble and submissive attitude, which fact is indicated by the statement: "Kings shall shut their mouths at him." The unexpected has occurred. They see things which they have never seen and understand things which have never been told them. Of course, it is clear that the things which they see and understand and which had never been told them are the exaltation, glory, and authority of this Servant of the Lord, Messiah, Son of David. It is evident that for some reason the Messiah has been veiled so that the kings of the world never see nor hear of him until he comes in glory and power. Upon whose shoulders rests the responsibility for not giving the message of the Messiah to the kings of the world? The answer is easy. Those to whom God gave His Word are primarily responsible for the failure. Secondly, each individual king and person is responsible because he has neither longed nor searched for the knowledge of God, since, according to Prov. 2:1-5, everyone who seeks shall know the truth of God.

V. Israel's Penitential Confession Isa. 53:1-9

In these verses appears the confession which penitential Israel shall make when she sees her mistake and returns to the Lord her God. That this passage is a confession which the nation shall make is evident from the fact that the prophet repeatedly in these verses states that "He (the Servant) hath borne our (the Hebrew nation's) griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God and afflicted." That the nation will do this thing is evident from a number of passages. In Psa. 110:3 God says that Messiah's people who reject him at first will become "free willingnesses" in the day of the latter's power. (For a discussion of this point see chapter XIII). Both Jeremiah (3:20-22) and Zechariah (12:10-14) tell of this same national repentance. Again Jeremiah in 50:4, 5 declares: "In those days, and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together; they shall go on their way weeping, and shall seek the Lord their God. They shall inquire concerning Zion with their faces thitherward, *saying*, Come ye, and join yourselves to the Lord in an everlasting covenant that shall not be forgotten." Thus far Israel has never made this confes-

sion; but, since God says that she will, the time will come when the nation will be brought to that condition of heart and mind. For the sake of clearness let it be said that this national repentance will occur in the year 1928 PLUS—that is, 1928 A. D. plus the number of years which intervenes between the present and the fulfillment of this prediction.

A. *Messiah's Person Veiled* 53:1

The questions "Who has believed what we have heard? and the arm of the Lord,—over whom hath it been revealed?" are simply rhetorical ones to indicate that comparatively few have believed the reports which have been heard. The ones expressing these sentiments are the penitent nation in the "end time." They admit that they have heard the message concerning this Servant but very few of them, comparatively speaking, believed it. In the preceding verse this Servant is revealed to the kings who have never heard of him but in this verse he is now revealed to those who have heard of him and who disbelieved up until the time of this confession. Their amazement at their blindness is so very great that they are led to give expression to these questions. From 53:1-9 it is evident that the Messiah has been hidden from the nation as a whole, although a few individuals have seen the truth and accepted him, as is implied in the questions referred to above.

Who is responsible for Israel's not seeing the Messiah? Each individual Hebrew is responsible to God for his knowledge or lack of knowledge. Isaiah (29:13, 14) explains one reason for her failure to recognize him. "And the Lord said, Forasmuch as this people draw nigh *unto me,* and with their mouth and with their lips do honor me, but have removed their heart far from me, and their fear of me is a commandment of men which hath been taught *them;* therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder; and the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." According to this passage religion to the nation is reduced to a mechanical ritualistic performance which has been taught them *"by rote."* Though one subscribe to correct doctrinal statements and observe scrupulously divine precepts, he can never see the truth of God and the work-

ing of His power when his religion is simply mechanical and lifeless. A little different aspect of the reason of Israel's failure to recognize her Messiah is presented by Jeremiah (13:15-17): שִׁמְעוּ וְהַאֲזִינוּ אַל־תִּגְבָּהוּ כִּי יְהוָה דִּבֵּר: תְּנוּ לַיהוָה אֱלֹהֵיכֶם כָּבוֹד בְּטֶרֶם יַחְשִׁיךְ וּבְטֶרֶם יִתְנַגְּפוּ רַגְלֵיכֶם עַל־הָרֵי נָשֶׁף וְקִוִּיתֶם לְאוֹר וְשָׂמָהּ לְצַלְמָוֶת יְשִׁית לַעֲרָפֶל: וְאִם לֹא תִשְׁמָעוּהָ בְּמִסְתָּרִים תִּבְכֶּה נַפְשִׁי מִפְּנֵי גֵוֶה וְדָמֹעַ תִּדְמַע וְתֵרַד עֵינִי דִּמְעָה כִּי נִשְׁבָּה עֵדֶר יְהוָה: "Hear ye, and give ear; be not proud; for the Lord hath spoken. Give glory to the Lord your God, before he cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, he turn it into the shadow of death, and make it gross darkness. But if ye will not hear it, my soul shall weep in secret for *your* pride; and mine eye shall weep sore, and run down with tears, because the Lord's flock is taken captive." When God calls to the nation or an individual and they fail to respond wholeheartedly, He will send spiritual darkness as judicial punishment, which will cause them to stumble.

The message which has formerly been rejected, but which now penitent Israel accepts, is the message concerning "the arm of the Lord." Who or what is referred to by this expression? It occurs in various places. For instance, the Israelites in speaking of His delivering them from Egyptian bondage say, "The Lord brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs and with wonders." The historical record shows that the one who brought Israel out of bondage was "the angel of the Lord," or, as he is called in other places, the Lord himself. Therefore those expressions are but figures of speech referring to the Lord. Isaiah was fond of using this expression which in some of the contexts may be interpreted as a reference to a manifestation of God's power; but the question is what does it mean here? The context will have to decide. The preceding verses undoubtedly refer to the Messiah, an individual. The following verses continue that personal description and show that the Messiah was not recognized by the nation. Therefore the context demands that it be understood as a personal reference to the Messiah Himself.

B. *The Obscurity of the Messiah in Early Life* 53:2

"The Lord's Servant does not burst upon the world all at once in sudden splendor of daring or achievement, dazzling eyes and captivating all hearts. He conforms to God's slow, silent law of growth." Another writer most effectually describes the obscurity of the Servant by the exclamation: "He grew up in obscurity and lowliness. Not as a prince royal on which the hopes and eyes of the nation are fixed, and whose movements are chronicled in Court Gazette or Circular. Here is one living a lowly life in lowlier environments. . . . Men expected 'a plant of renown' fairer and statelier than all the trees in the garden of God, with boughs lifted cedarlike in majesty; instead, there is a suckling, a sprout from the root of a tree that had been cut down, with nothing fair or majestic about it. It owes nothing to the soil in which it grows. The ground is dry, an arid waste without moisture." Notwithstanding this unfavorable environment the Servant grows, develops, and prospers in his work. Israel at the time of her return to God looks back over the desolate waste of the centuries, spiritually speaking, and confesses that "And he came up like a layer-sprig before Him and like a root-sprout out of dry ground; he had no form and no beauty, when we saw him and there was no appearance that we could find pleasure in him."

C. *Messiah Despised and Rejected of Men*

Strange to say, this Servant is despised and rejected by the men of rank of his nation. The word נִבְזֶה "despised" occurs in 49:7 with נֶפֶשׁ "soul" added.* The significance of the addition of נֶפֶשׁ "soul" to נִבְזֶה "despised" is that the hatred toward him is rooted in the very depths of the being of these enemies. A usage similar to this one is found in Psa. 17:9 and is translated "deadly enemies"; hence the hatred which the men referred to have for him has permeated their entire being. Not only do they hate him, but they also stand aloof from him. The ones here referred to are evidently the leaders of the nation. For, by Isaiah especially, אִישִׁים is used to refer to the ruling, powerful class, and אָדָם to the masses of men. On this point see Isa. 5:15. Since the men of influence and power withhold their influence and support from him

* This verse has well been called Isa. 53 in an abridged form.

and oppose him, his influence is very much curtailed. Furthermore, since the masses of men are influenced entirely by the leaders and since they rejected him, it is not surprising that the entire nation, with few exceptions, likewise rejected him.

Not only is he despised and rejected of men, but he is acquainted with grief; or, literally, "familiar with sickness, and like one from whom men hid their face, despised, and we esteemed him not." The fact that he is acquainted with sickness is not to be understood that his body was frail and weak, and subject to every disease but, as Delitzsch explains, is to be understood that "the wrath instigated by sin, and the zeal of self-sacrifice, burnt like the fire of a fever in his soul and body."

Since he did not come as they expected—as a prince heralded with a blast of trumpets—but came in a humble, unobtrusive manner, his generation turned from him as one turns away the face from that which is disagreeable or which does not appeal to him. The entire race with the exception of a few has lightly esteemed him, thinking that he was unworthy of even the least consideration.

D. *The Servant Suffers for Others* Isa. 53:4, 5

In violent contrast to the low estimate placed upon him by his race through the centuries, the penitent nation, in the future, will confess the serious mistake and blunder which was made by the forefathers and which has been continued through the years, when it declares: "Verily our sicknesses he hath borne, and our pains—he hath laden them; but we considered him as one stricken, one smitten of God and afflicted." The use of the words סָבַל נָשָׂא "bore *and* carried" immediately suggests the use to which they are put with reference to expiation and atonement in the Torah. Delitzsch in speaking of them says: "It is evident that both the verbs used in this verse, 'he hath borne,' and 'he carried,' are to be understood in the sense of an expiator bearing. . . . The meaning is not merely that the Servant of God entered into the fellowship of our sufferings but that He took upon Himself the sufferings which we had to bear, and deserved to bear, and therefore not only took them away . . . but bore them in His own person, that He might deliver us from them." In other words, He became the Lamb of atonement which bore Israel's sins.

In bearing the sins of the nation He was מְחֹלָל "pierced" "because of our transgression, bruised because of our iniquities." That מְחֹלָל means to "pierce" is seen by its use in 51:9 where it is translated both by Isaac Leeser and the translators of the Jewish Publication Society, "pierced." Even today in the Daily Prayer Book on page 18 the same word, in noun form, is used and translated "vessels" meaning the blood vessels. These facts show that the primary meaning of the word is to bore or make a hole. Therefore the penitent nation confesses that the Servant was pierced because of its transgressions and iniquities, and that the price of peace and health for it was purchased by Him.

E. *The Lost Nation* V. 6

In continuing its confession the nation will admit that it has entirely strayed as wandering sheep away from The Shepherd, each man having turned to his own way. With its spiritual eyes open it will see the real reason for the suffering of the Servant, namely, "The Lord caused to light upon Him the iniquity of all of us." The verb used here means "to cause to meet." An illustration will make plain the thought. When a bi-convex lens is held in such a position that the sun may pass through it, all the rays striking the surface focus at one small point; thus the Lord "caused to meet on Him" or focused upon Him the sin of the entire race.

F. *The Submissiveness of the Servant* V. 7

The word נִגַּשׁ literally means "mercilessly and tyrannically treated," which indicates the most severe treatment to which one may be subjected. Likewise, He was afflicted but was non-resistant, not opening His mouth in protest. Again, in describing the submissiveness of the Servant the prophet compares Him to a lamb and a sheep which are led to the slaughter but which are dumb, which figures suggest again the lamb which bears away the sins of the nation.

G. *Imprisonment, Trial, and Death of the Servant* V. 8

In verse 8 the statement is made that "out of prison and out of judgment was he taken." This statement assumes the arrest of the Servant and of His being cast into prison. Since, according to verse 7, he is unmercifully treated by those in whose power he is,

and since he is taken from prison and from judgment, it is most likely that the same harsh cruel treatment is given to him in taking him from prison and rushing him through a hasty trial.

The rest of this verse has been variously translated and interpreted. There are two possible translations which may be in accordance with the rules of grammar; hence it is difficult to determine which is the one in the prophet's mind. For the benefit of the reader both are given. (1) "And as to his generation, who protested or complained? for he was cut off out of the land of the living because of the transgression of my people to whom the stroke was due." (2) "And as to his generation, who considered that he was cut off out of the land of the living because of the transgression of My people to whom the stroke was due?" The former translation means that when the Servant was arrested and tried, no one protested against the injustice which was being done. The latter affirms, in the form of a rhetorical question, that no one of his generation realized the real significance of the suffering of the Servant, i.e., he was suffering not for his own sins, but for the sins of his nation to whom the stroke was due. Though one may not be positive and affirm which meaning was in the prophet's mind, he can be certain that no contemporary realized the significance of the suffering. Furthermore, since this Servant is so very unpopular and is in the hands of the ruling class which is hostile to Him, it is also most likely that no one offers a word of protest in His favor.

The sufferings thus depicted result in the death of the Servant for "He is cut off out of the land of the living." If justice and righteousness had been meted out to everyone, the death sentence would have fallen upon the entire nation, but the mercy of God interposed and allowed the stroke which was due to the race to fall upon Him.

The latter part of this verse likewise has been variously translated and about it a great discussion has raged. In the ordinary English version it is translated "for He was cut off out of the land of the living because of the transgression of my people to whom the stroke was due." This translation, grammatically speaking, is correct. Another rendering, however, is likewise correct, which is: "He was cut off out of the land of the living; on account of

the transgression of My people, vengeance fell on Him." These two renderings yield the same net result, which accord with the facts of the context.*

Not being satisfied with the cruel death which they imposed upon Him, those in authority planned to heap disgrace and ignominy upon His name perpetually by burying Him with the wicked. According to Josephus, such was the custom among the Jews at that time. "He that blasphemeth God let him be stoned, and let him hang upon a tree all that day, and let him be buried in an ignominious and obscure manner." Since the plans and counsels of men are brought to nought while the counsels of God stand fast (Psa. 33:10, 11), and since this Servant is innocent "because He had done no violence and neither was deceit in His mouth," God providentially interposed by giving Him favor "with a rich man in His deaths" (Author's Tr.). Therefore He was not buried with the wicked, according to the plan of His enemies, but was in the hands of His friend.

VI. The Necessity for Atonement

"Yet it pleased the Lord to bruise him." It was in the great plan and purpose of God that the Messiah should suffer and die in order to make atonement. Three considerations render it obligatory.

A. *The Presence of Sin in the World*

That "sin" is in the world is evident from the wreckage seen on every hand. When God established the world, He created it "not a waste" (Isa. 45:18). According to Gen. 1:2, "the earth became a desolation and a waste" (Author's Tr.). During six

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* The controversy, alluded to above, pertains to the word למו. Is this singular or plural? The position has been taken that it is plural and refers to the Hebrew nation; therefore the Servant is the nation personified. Kimchi is the first to have made this argument, claiming that למו is plural and equivalent to להם. But in his grammar he contradicted himself, for he says "מו (mo) occurs as an affix of the 3rd person singular as in Job 20:23; 22:2." Again, he affirms "מו (mo) is used both of many and of one." His statements in his grammar are correct for in poetry it may have the plural signification but in the passages referred to it is undoubtedly singular. Likewise in Isa. 44:15 it is singular. "He maketh it a graven image and falleth down thereto למו." Hence the context is to determine its significance. In this context it is clear that an individual suffers for the rest; therefore it is singular.

days God was "reconstructing" it preparatory to the creation of man. When God created him, He placed him in the most favorable surroundings in a garden eastward in Eden. By yielding to the temptation of הַשָּׂטָן "the Devil," man disobeyed God. This rebellion brought the curse upon the earth under which it has been groaning to the present time and will continue to do so until it is lifted when Messiah returns in glory (Zech. 14:11).

This disaster was not confined to the material world but reached unto man. God created man "in His own image, in the image of God created He him." From this statement it is clear that man, bearing the image of God, was in a perfect, healthy condition, both physically and spiritually. When he sinned, the curse likewise fell upon him (See Gen. 3:16, 19). David recognized the fallen condition of humanity: "Behold, I was brought forth in iniquity; And in sin did my mother conceive me" (Psa. 51:5). עָקֹב הַלֵּב מִכֹּל וְאָנֻשׁ הוּא מִי יֵדָעֶנּוּ: "The heart is deceitful above all things, and it is exceedingly corrupt: who can know it?" (Jer. 17:9).

Prior to Adam's transgression, sickness and disease were unknown. The day he sinned, the statement, "dying, thou shalt surely die" was fulfilled (Author's Tr.).*

Not only did man die on that day physically but also spiritually, for he was driven out from the presence of God, Who is the source of all spiritual life. This spiritual death terminates in eternal death. "The soul that sinneth, it shall die" (Ezek. 18:4). This statement refers not to physical, but to spiritual and eternal death. "There is no peace, saith my God, to the wicked" (Isa. 57:21). "And they (people living during the reign of the Messiah) shall go forth, and look upon the dead bodies of the men that have transgressed against me: for their worm shall not die†, neither shall

* This statement is scientifically correct. According to modern biology, the katabolic processes are functioning in the body of every individual from conception to death. Up to mid-life the anabolic processes, however, are in the ascendancy; after that time the former gain the ascendancy the result of which fact terminates in death.

† Throughout the Tenach the word שְׁאֹל occurs. Its origin is somewhat doubtful; some scholars, however, trace it back to the word "ask" while others trace it back to the word which means "to be hollow." Sometimes it is translated "grave" or "pit." In several passages the dead are said to be gathered in companies; hence the oft-recurring expression "gathered unto his fathers." This phrase, as the different contexts indicate, refers to something quite different and distinct from burial. Jacob was gathered

their fire be quenched; and they shall be an abhorring unto all flesh" (Isa. 66:24). From this verse it is clear that those living during the reign of Messiah and enjoying the unbounded spiritual blessings of that age will have spiritual vision and will see the wicked suffering in a place separated from God, from which place they can never go forth; hence spiritual death terminates in eternal banishment from the presence of God.

Such great wreckage and havoc as has been wrought throughout the entire realm of nature and in the human kingdom argues the presence of a force or power in the world antagonistic to God and capable of such unspeakable ruin. From different Scriptures it is evident that "the Devil" who is hostile to God was back of this disaster.

Moses and the prophets speak of עָוֹן וְפֶשַׁע וְחַטָּאָה "sin, trans-

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unto his people; afterward his body was embalmed, and later buried. "Sheol" among the Hebrews was similar to "the realm of shades" in Babylonian mythology, to which Ishtar descended. It was a place of cessation from activity, and by Job is spoken of as a "place of rest," but not necessarily peaceful rest.

In Psa. 49 the writer, speaking of the irreligious wealthy class of people, said, in verse 14, that, "They are appointed as a flock for Sheol; Death shall be their shepherd: And the upright shall have dominion over them in the morning; And their beauty shall be for Sheol to consume, That there be no habitation for it." In the next verse the poet triumphantly declares, "But God will redeem my soul from the power of Sheol; For he will receive me." In the former verse the irreligious, godless ones are compared to a flock of sheep which is gathered into Sheol as its fold, there to remain and to be under the authority of the "upright" "in the morning"—the morning of eternity. The Psalmist affirms that God will not allow him to go to Sheol but rather will receive him into His fellowship. This passage most clearly teaches that there is a place of punishment to which the wicked go upon their departure from this life.

On this same subject Isaiah spoke as follows: "And it shall come to pass in that day, that the Lord will punish the host of the high ones on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison; and after many days shall they be visited (punished)." The "host of the high ones on high," who are the evil spirits under Satan, according to this passage, will be gathered together with the kings of the earth, as prisoners are gathered into the pit, and shall be shut up; after many days punishment shall be administered to them. The duration of this punishment is not stated in this passage.

Daniel, however, in 12:2 answers that question. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." There will be two classes of people raised from the dead: first, those who are raised to everlasting life—unending; second, those to everlasting contempt—never-ending shame and punishment.

gression and iniquity." The first of these doubtless refers to what is known as "sin in the flesh" and is the cause of sin and transgression in the life. Sin in the flesh can be called spiritual gravitation. As there is the power of gravitation in the physical world, which, according to Newton's law, draws all physical objects toward the center of the earth, so there is a downward spiritual, evil force which pulls man down to a life of degradation and sin. Therefore the presence of this hostile deadly power of sin in the flesh which works itself out into a life of disobedience and transgression must be dealt with; hence the absolute necessity for the atonement of the Messiah.

B. *God's Character*

וַיַּעֲבֹר יְהוָה עַל־פָּנָיו וַיִּקְרָא יְהוָה יְהוָה אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת: נֹצֵר חֶסֶד לָאֲלָפִים נֹשֵׂא עָוֹן וָפֶשַׁע וְחַטָּאָה וְנַקֵּה לֹא יְנַקֶּה פֹּקֵד עֲוֹן אָבוֹת עַל־בָּנִים וְעַל־בְּנֵי בָנִים עַל־שִׁלֵּשִׁים וְעַל־רִבֵּעִים:

"And the Lord passed by before him, and proclaimed, the Lord, the Lord, a God merciful and gracious, slow to anger, and abundant in lovingkindness and truth; keeping lovingkindness for thousands, forgiving iniquity and transgression and sin; and that will by no means clear the *guilty,* visiting the iniquity of the fathers upon the children, and upon the children's children, upon the third and upon the fourth generation" (Ex. 34:6, 7).

God, in proclaiming His name, declared His character. Since everything is related in some way to God, it is necessary to view each item in the light of this relationship.

In the above statement He affirms seven things concerning Himself: (1) "merciful and gracious"; (2) "slow to anger"; (3) "abundant in lovingkindness and truth"; (4) "keeping lovingkindness for thousands"; (5) "forgiving iniquity and transgression and sin"; (6) "that will by no means clear the guilty"; and (7) "visiting the iniquity of the fathers upon the children. . . ."

God's mercifulness and lovingkindness is sufficiently great to overlook any and all sins and to save every individual, if it were a matter purely of love. The characteristic of righteousness—absolute and uncompromising—demands that every sin shall be dealt with impartially upon the merits of the case. If it were purely a matter in which righteousness alone functioned, there would be no

salvation for anyone since all have sinned, as declared the prophets. "They are corrupt, they have done abominable works; There is none that doeth good" (Psa. 14:1). God's righteousness is a check upon His love and vice versa.

He has to deal with Satan and sin because He is of "purer eyes than to behold evil, and that canst not look on perverseness" (Hab. 1:13). Therefore His holiness demands that they be dealt with adequately. In order to be true to Himself, He must deal with the problem. That He will be is seen in the statement which He made to Moses at the burning bush, אֶהְיֶה אֲשֶׁר אֶהְיֶה "I will be that I will be."

C. *Man's Good*

Since man's disobedience (Gen. 3), he has never been supremely happy as God originally intended that he should be. Into every life come more or less frequently—and usually most frequently—experiences that mar his happiness. Such are unavoidable.

The one thing which destroys happiness in the life of every man is the consciousness of sin. "They are all gone aside; they are together become filthy; There is none that doeth good, no, not one" (Psa. 14:3). With a heart from which flows such a life of sin, shame and unprofitableness, no man can experience real joy and satisfaction. Therefore it is imperative that an atonement sufficient to meet man's need and restore him to full and free fellowship with God must be made.

Having seen in this section that there is a spiritual downward pull of sin which has wrecked the material world and corrupted man's nature, that God's grace, righteousness, and holiness demand that the problem be dealt with adequately, and that man's good likewise demands the counteraction of sin and its removal in order that he may be supremely happy, one immediately recognizes that the sin question and its solution are vital not only to God but also to every individual who has ever lived, lives, or will live. Only God can grapple with and solve such a problem which concerns the happiness of each individual not only in time but throughout eternity.

VII. The Blood of the Atonement

"When his soul shall make an offering for sin." As seen above, since sin is such a mighty power, which has wrecked all of God's

work in connection with this earth, the Messiah—God in the flesh—takes hold of the situation and solves it. The way he does it is by His soul's making itself an אָשָׁם "trespass offering" for sin. The principle of justice demands eye for eye, tooth for tooth, and life for life. Since "the soul that sinneth, it shall die," since God wishes to rescue every soul from eternal punishment, and since the animal sacrifices mentioned by Moses: "for it is the blood that maketh atonement by reason of the life" could not atone completely for man's sin, as is seen from the fact that this blood had to be shed yearly, it is the good pleasure of God to bruise Messiah whose blood is able to counteract all of the evil effects which resulted from man's sin. His "pouring out His soul unto death," since He is the Infinite God, is adequate to meet all of the demands of righteousness and to make complete atonement for man's sin.

"And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and there shall no plague be upon you to destroy you, when I smite the land of Egypt. 14. And this day shall be unto you for a memorial, and ye shall keep it a feast to Jehovah: throughout your generations ye shall keep it a feast by an ordinance forever" (Ex. 12:13, 14). If the blood of the Passover lamb—a mere animal—was efficacious in protecting the first-born of the children of Israel from death when they screened themselves behind it by sprinkling it upon the door-posts and lintels, much more can the Blood of King Messiah protect the one who hearkens to His voice from the stroke of the death angel and save him from eternal death. Only those who were protected by the blood of the Passover lamb were safe; in every house of the Egyptians the first-born lay dead. The reason for sparing the first-born of Israel and the slaying of the first-born of the Egyptians was not that Israel morally was better than the Egyptians, but the explanation of the difference is to be found in the fact that there was power in the blood. Thus it will be when God comes to judge the living and the dead: Only those who have screened themselves behind the Blood of Messiah by accepting His atonement will be saved from eternal wrath and indignation. There is power, eternal cleansing power in the Blood of King Messiah.

One may not understand how the blood of the lamb upon the door-posts protected the first-born of the Israelites. The fact is that it did the work. A person who is sick with some deadly disease may not understand how a certain kind of medicine will enter the life-stream of the blood and destroy the death-dealing germs, but when he by faith takes the medicine, it does the work. One does not understand how food which is eaten is assimilated and is built into the protoplasm of the cell tissues but he knows that such is true. Likewise, he may not understand how the Blood of Messiah can cleanse from all sin, can break evil habits of long standing, and can make one acceptable in the sight of God. It is not necessary in order to enjoy some blessings to understand the whys and the wherefores. A knowledge of the fact that it does the work is all that is necessary. Being fully assured that there is power in the Blood, one can by faith—unwavering and unfaltering—accept this only way of approach to God and can enjoy the fullness of blessing with God not only in time but in eternity.

The power of the Blood of Messiah can break and crush the power of sin in the flesh of all those who accept Him. It was a matter of free choice and faith on the part of the Israelites when they protected themselves by the blood of the Passover lamb. It is a matter of free choice and faith with one today as to whether he accepts or rejects the Blood of Messiah. To accept in faith and abiding trust is to be in absolute security and safety; to refuse or to neglect to accept the atonement of Messiah is to reject God's ONLY way of redemption and salvation.

In society, when it has been proved that one is incurably insane, or a criminal, he is segregated to an institution for that purpose for the good of said society. God will be just as careful for the society of the redeemed in the eternal world. Those who do not accept Messiah's atonement and permit Him to cleanse them from all sin but choose rather to have Satan to be their master will be separated from the redeemed family of God in eternity and segregated in a place from which there shall be no escape and to which no hope can ever come. The justice of God and the redeemed, cleansed, and glorified society demand such an institution throughout eternity.

VIII. The Suffering of the Servant in the Plan of God

In the words of Delitzsch, one may say "the supreme *causa efficiens* was God Who made the Son of Man subservient to His pleasure, His will, and predetermined counsel." Since God does not delight in the suffering of any of His creatures, He caused the stroke of judgment to fall upon His Servant that they may go free.

A. *The Voluntary Sacrifice of the Servant*

The words אִם־תָּשִׂים אָשָׁם נַפְשׁוֹ are variously translated by different ones. That translation which appears to the writer to be in harmony with the context is "When His soul shall make a trespass offering." There were various offerings in the Levitical system, but the one referred to here is the trespass offering concerning which Dr. Culross remarks "That while the sin-offering looked to the sinful state of the offerer, the trespass-offering was appointed to meet *actual transgressions,* the fruit of the sinful state. The sin-offering set forth propitiation, the trespass-offering set forth satisfaction. It was brought by the transgressor 'to make amends for the harm that had been done.'" The use in this passage of the Levitical terms connected with the sacrifice points definitely to the thought that this suffering Servant is the One Who was typified by the sacrifices which were required of Israel. In Lev. 17:11 God declares that the life of an animal is in the blood, and that it is "the blood that maketh atonement by reason of the life." Evidently, the Levitical sacrifices were insufficient to atone for the sins of the people; therefore this Servant of the Lord, being one of the Divine Personalities in human form, is the One Who makes complete satisfaction and atonement for the sins of man.

On the eve of the ninth of *Tishri* pious Hebrews provide themselves with a *Kapporah*—"means of atonement—a rooster for the male and a hen for the female." After he has recited the prayers the man swings the fowl three times around his head and devoutly recites: "This is my change, this is my redemption, this rooster is going to be killed and I will be admitted to a long, happy, and peaceful life." In the law God did not command that a rooster or a hen should be used as an atonement for the soul; He prescribed two goats; one for the Lord and one for Azazel (see Lev. 16).

The blood of those goats, however, could not atone for sin, but in a symbolic way rolled the sins of the pious worshipper forward one year when another sacrifice had to be offered. The importance of obeying the Lord implicitly may be seen in the case of the death angel's passing over Egypt the night Israel left. In strict obedience to the demand of the Lord, the blood of the Passover lamb was sprinkled upon the door-posts and lintels of every Hebrew home. The Egyptians had no passover with its blood. When the death angel passed over the land he slew the first-born of the Egyptians, whereas the first-born of the Israelites, being screened behind the blood, was spared. No substitute on the part of Israel would have saved the first-born; neither will it today.

Since the blood of the goat could not make atonement for sins, God, according to this prediction, allowed His Righteous Servant, the Messiah—the Spotless, Sinless Son of God—to offer His soul as a sacrifice for the sins of the people. Dear friend, no substitute will suffice. You must accept this sacrifice made by the Servant and offered freely to you, without money and without price, or be banished eternally from the presence of God into a place of anguish and misery.

Though this Servant before His death seems to have "labored in vain" and "have spent My strength for nought and vanity" (Isa. 49:4), He sees results from His labors and the sacrifice of Himself. Having been slain, He rises from the dead and, "prolongs His days" (see Psa. 16:10f). In another Messianic psalm (21:4) the inspired writer, speaking of King Messiah, said: "He asked life of thee, thou gavest it him, Even length of days for ever and ever." That אֹרֶךְ יָמִים refer to the future life is seen in the Targum of Jonathan and in the commentary of Kimchi, who interpret them to refer to "the life of the world to come." Hence this Servant lives for ever and ever.

His sacrifice is not in vain, for He "shall see seed," not in a literal fleshly posterity, for He is cut off out of the land of the living, but a spiritual seed—those who accept His atonement and His righteousness. That זֶרַע "seed" is used in the figurative sense is clear from Isa. 1:4, which refers to the children of Israel: "A seed of evil-doers, children that deal corruptly!" Again, in 57:4 the same prophet indicted the nation by saying: "Are ye not chil-

dren of transgression, a seed זֶרַע of falsehood?" Therefore the "seed" is the one to whom the Psalmist David (Psa. 22:30) referred: "A seed shall serve him."

Not only does He make atonement for man's redemption, but the entire plan, purpose, "and the pleasure of the Lord shall prosper in His hand." Part of this plan and pleasure of God may be seen in the following quotation: "Behold, my servant, whom I uphold; my chosen, in whom my soul delighteth: I have put my Spirit upon him; he will bring forth justice to the Gentiles . . . I, the Lord, have called thee in righteousness, and will hold thy hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the dungeon, and them that sit in darkness out of the prison-house." "And now saith the Lord that formed me from the womb to be his servant, to bring Jacob again to him, and that Israel be gathered unto him . . . yea, he saith, It is too light a thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth" (Isa. 42:1-7; 49:5, 6).

B. *The Righteous Servant*

God declares that this Servant is righteous. None other could make an offering for the sins of others except a righteous one. That He is righteous in the absolute sense of the term is obvious from the fact that this Servant is Messiah, the Son of David, Who is God manifest in the flesh (Isa. 9:6, 7 (5, 6). This conclusion is confirmed by Jeremiah who in speaking of the Messiah said that God "will raise unto David a righteous Branch" and He shall be called יְהוָה צִדְקֵנוּ "the Lord our Righteousness" (Jer. 23:5, 6). Hence this king is King Messiah, is God in the flesh, and is the righteous One Who justifies those who accept Him and His atonement. Notwithstanding the fact that not all are made righteous but that "many" are, i.e., all are not willing to accept His atoning sacrifice for their sins; hence are not made righteous, all who do accept Him genuinely will be clothed in His Righteousness (Isa. 61:10). שׂוֹשׂ אָשִׂישׂ בַּיהוָה תָּגֵל נַפְשִׁי בֵּאלֹהַי כִּי הִלְבִּישַׁנִי בִּגְדֵי־יֶשַׁע מְעִיל צְדָקָה יְעָטָנִי כֶּחָתָן יְכַהֵן פְּאֵר וְכַכַּלָּה תַּעְדֶּה כֵלֶיהָ׃ "I will greatly rejoice

in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with a garland, and as a bride adorneth herself with her jewels."

This righteous Servant makes those who accept Him righteous "by his knowledge." Grammatically, this expression may refer to the knowledge which this servant possesses and which enables him to work out the perfect plan of God and thus make it possible for many to become righteous by accepting him; or, it may mean that by learning of the sacrifice which the servant has made and by accepting Him, one has not only the mental concept of Him but has an experimental, spiritual, heart knowledge of Him. One cannot be dogmatic here. From other Scriptures it is clear that both positions are correct. Since the Word of God is so very replete with meaning it is quite probable that both meanings are expressed.

Not only does He make an atonement for those who accept Him and bring them to a condition of righteousness and acceptance with God, but He intercedes with God both for transgressors and for those who in loving faith and obedience accept His sacrifice.

The sufferings and sacrifice of the Servant are richly rewarded for He shall "see of the travail of his soul and shall be satisfied."

C. *The Servant's Supreme Sacrifice*

"Because he poured out his soul unto death." This is a voluntary, willing submission to death. Neither circumstances nor individuals force Him to such a tragic death; but He through love for lost man willingly drinks the cup of death, even its very dregs. In submitting to the ignominious death which He suffers He is by His executors "numbered with the transgressors." In this verse the two great fundamental doctrines of the sovereignty of God, on the one hand, and the freedom of mankind, on the other, flow into a single stream. Man can never harmonize these two seemingly contradictory teachings of Holy Scripture. He must, however, accept them as true because such is the teaching of the entire Tenach and such is the case as is seen by every spiritually minded person who seriously studies life and its problems. Thus the sufferer voluntarily offers His life a ransom for the sins of the world and at the same time His executors voluntarily, of their own free-will and accord, put Him to death. Hence they in executing

Him, are simply carrying out the divine program. Though carrying out these purposes, they are responsible to God for their wickedness because they upon their own initiative put Him to death.

In His bearing the sin—the sin of many—at the time of pouring out His soul unto death, He makes "intercession for the transgressors," i.e., during His sufferings which are caused by the ill-treatment accorded to Him and His having been "pierced," He makes fervent intercession to God in behalf of His executors. In other words, the dying Servant of the Lord, free from all malice, envy, and hatred toward His persecutors and executors, prays God's forgiveness of them. What marvelous grace, what outpouring of love! My dear Hebrew friend, this dying, bleeding Messiah, as He dies, pleads to God for your salvation and forgiveness.

As a concluding remark it is well to call attention to the excellent summary of the chapter by Dr. Alexander who observes that these "frequent repetitions so far from being rhetorical defects or indications of another author, are used with obvious design, namely, that of making it impossible for any ingenuity or learning to eliminate the doctrine of vicarious atonement from this passage by presenting it so often, and in forms so varied and yet still the same, that he who succeeds in expelling it from one place is compelled to meet it in another. Thus in this verse, which fills up the last particulars of the humiliation and sufferings of the Messiah even unto death, it is once again repeated that it was 'for the transgression of my people' that the stroke fell upon Him."

IX. Author's Translation with Explanatory Notes

Behold, my Servant, *King Messiah* מָשִׁיחַ, shall deal wisely *during His life; notwithstanding His purity and innocence He shall be put to death, but* shall rise *from the dead,* and be lifted up *when He accepts the invitation of God to sit at His right hand according to Psa. 110:1, 2* and shall be very high. Like as many were confounded at Thee *because of the horrifying appearance of thy mutilated body* (His visage was so marred more than the sons of men), so shall He startle many nations *by His appearing in glory as King of kings and Lord of lords;* kings *who have renounced Him and thrown off His authority in the World Conference (Psa. 2)* shall shut their mouths at Him, *and together with*

Princes render Divine worship (Isa. 49:7); for that which had not been told them, *by those who had the Word of God and who should have proclaimed it to the world,* shall they see; and that which they had not heard shall they understand clearly.

Who *among us Hebrews* hath believed our message *which was told to us by faithful competent witnesses?* And to whom has the arm of the Lord, *who is the Messiah,* been revealed? For He, *the Messiah,* grew up before Him, *i.e., God* as a tender plant, and as a root out of dry ground, *which figures of speech indicate the low spiritual condition of the people among whom Messiah grew up;* He had no form nor comliness, *i.e., He did not have the appearance and bearing of an earthly king;* and when we saw Him, He had no beauty that we desired Him *as our Messiah.* He was despised *with the greatest possible contempt* and lacked men *of influence and power among those who followed Him;* a man of sorrows *because of the lost spiritual condition of the world, and especially the dearth of spiritual life among the Hebrews,* and acquainted with sickness, *both spiritual and physical;* and like one from whom men hide their faces *in disgust* He was despised, and we considered Him as nothing, *yea as a dreamer and a poor fanatical peasant whose opinions amounted to nothing.*

But now after the lapse of many weary centuries of suffering and persecution in the worst of which we now are and which is called "the Time of Jacob's trouble" (Jer. 30:7) we, having turned to God in our distress and having been brought to the point where we truly say "Blessed be he that cometh in the name of the Lord," now see the great mistake which our forefathers made in rejecting the Messiah when he came and which our nation has made from that time to the present by refusing to listen to his claim to being our Messiah. Now we see the situation clearly, which is this, "Surely our sicknesses *both spiritual and physical* he bore and our griefs he *as our scape-goat* carried, but *at that time* we thought that he was plagued, smitten by God and afflicted *because of His own sins and transgressions. The fact is that* He was pierced, *as the Prophets by the Spirit foretold (Psa. 22:16; Zech. 12:10)* because of our transgressions and wounded because of our iniquities, and the chastisement of our peace, *i.e., the suffering which had to be borne in order that we might enjoy peace* was upon Him,

and by the stripes, *which he endured for us,* healing is brought to us. *We now confess that* all of us, *i.e., our entire Hebrew race* like sheep strayed away *from God and His Word;* everyone of us turned to his own way; and *yet* the Lord caused to meet on Him the iniquity of all of us *like rays of light focused on a single spot. When He thus suffered for us,* those, *who were in authority,* violently treated Him and He was afflicted but He did not open His mouth *in protest against such treatment;* as a lamb to the slaughter is led and as a sheep before her shearers is dumb, He did not open His mouth. Out of prison and away from trial He was taken; and as to His generation, *i.e., His contemporaries, who complained against such a miscarriage of justice, or* who realized that He was cut off out of the land of the living because of the transgression of My people to whom the stroke *of judgment* was due, (or on account of the transgression of My people, the stroke *of judgment* fell on Him)? They, *in their plans* made His grave with the wicked *intending by so doing to heap ignominy and shame upon His name throughout all future generations, but by the overruling providence of God Who says 'thus far shalt thou go and no farther;' and who "hath His way in the whirlwind and in the storm" (Nahum 1:3), the wicked plan of His enemies was frustrated; hence* with a rich man was He in His death because He had done no violence, neither was deceit in His mouth.

The Prophet having foretold the full and voluntary confession which the nation shall make when her blindness is removed, explains the great facts of the death of the Servant by saying that, in keeping with His Eternal Plan, the Lord was pleased to bruise Him; He has put Him to grief; when His soul shall make a trespass offering for sin, *not His own but that of the world,* He shall see seed, *i.e., a spiritual seed, a host of redeemed men and women;* He shall prolong His days *after His death and resurrection;* and the pleasure of the Lord shall prosper in His hand, *a reference to His making atonement for lost man, and to His regathering Israel into her own land and into fellowship with God.* He shall see of the travail of His soul, *i.e., results from His atoning suffering,* and be satisfied; by the knowledge of Himself, *both His knowledge of how to atone for man's sins and the knowledge of those who learn of Him and accept His sacrifice,* shall My Righteous

Servant, *Who is the Lord our Righteousness (Jer. 23:6),* bring righteousness to the many, *i.e., His righteousness shall be accredited to those who accept His sacrifice;* and He shall bear, *as the scape-goat,* their iniquities. Therefore will I divide Him a portion with the great, and He shall divide the spoil with the strong, *when He returns with glory and power to rule the world in righteousness;* because He *voluntarily* poured out His soul unto death and was numbered with the transgressors, *though He was pure and holy;* yet He bore the sin of the many, and, *in love* made intercession for the transgressors *while He thus suffered.*

Chapter XIX

PURPOSE OF MESSIAH'S COMING: TO RESTORE ISRAEL

A SECOND reason for God's assuming human form and coming as the Messiah of Israel is to restore the nation to its own land. וְעַתָּה אָמַר יְהוָה יֹצְרִי מִבֶּטֶן לְעֶבֶד לוֹ לְשׁוֹבֵב יַעֲקֹב אֵלָיו וְיִשְׂרָאֵל לֹא יֵאָסֵף וְאֶכָּבֵד בְּעֵינֵי יְהוָה וֵאלֹהַי הָיָה עֻזִּי: וַיֹּאמֶר נָקֵל מִהְיוֹתְךָ לִי עֶבֶד לְהָקִים אֶת־שִׁבְטֵי יַעֲקֹב וּנְצִירֵי יִשְׂרָאֵל לְהָשִׁיב וּנְתַתִּיךָ לְאוֹר גּוֹיִם לִהְיוֹת יְשׁוּעָתִי עַד־קְצֵה הָאָרֶץ: כֹּה אָמַר־יְהוָה גֹּאֵל יִשְׂרָאֵל קְדוֹשׁוֹ לִבְזֹה־נֶפֶשׁ לִמְתָעֵב גּוֹי לְעֶבֶד מֹשְׁלִים מְלָכִים יִרְאוּ וָקָמוּ שָׂרִים וְיִשְׁתַּחֲווּ לְמַעַן יְהוָה אֲשֶׁר נֶאֱמָן קְדֹשׁ יִשְׂרָאֵל וַיִּבְחָרֶךָ: "And now saith the Lord that formed me from the womb to be his servant, to bring Jacob again to him, and that Israel be gathered unto him (for I am honorable in the eyes of the Lord, and my God is become my strength); yea, he saith, It is too light a thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. Thus saith the Lord, the Redeemer of Israel, *and* his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers: Kings shall see and arise; princes, and they shall worship; because of the Lord that is faithful, *even* the Holy One of Israel, who hath chosen thee" (Isa. 49:5-7).

This passage is one of the great Servant predictions of Isaiah. One of the objects of Messiah's coming is set forth in verse 6; "to raise up the tribes of Jacob, and to restore the preserved of Israel."

In Isa. 61:1-9 the promise is made that the Messiah shall not only restore the nation to its own land but that "they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations." Again, in Jer. 23:5-8 it is clear that the Messiah will re-

gather the nation and place it in its own land, after which He will reign over the earth. "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called: the Lord our righteousness. Therefore, behold, the days come, saith the Lord, that they shall no more say, As the Lord liveth, who brought up the children of Israel out of the land of Egypt; but, As the Lord liveth, who brought up and who led the seed of the house of Israel out of the north country, and from all the countries whither I had driven them. And they shall dwell in their own land."

Many are the promises throughout the Tenach foretelling the regathering of Israel and her being established in the homeland. The above, however, are sufficient for the purpose in hand. When Israel is thus restored both to fellowship and her land she "shall be in the midst of many peoples as dew from the Lord, as showers upon the grass, that tarry not for man, nor wait for the sons of men" (Mic. 5:7).

Chapter XX

PURPOSE OF MESSIAH'S COMING: TO MAKE AN EVERLASTING COVENANT

WHEN "Shiloh" who is "Messiah the Prince" comes, He will make a new Covenant with the House of Israel and the House of Judah.

הִנֵּה יָמִים בָּאִים נְאֻם־יְהוָה וְכָרַתִּי אֶת־בֵּית יִשְׂרָאֵל וְאֶת־בֵּית יְהוּדָה בְּרִית חֲדָשָׁה: לֹא כַבְּרִית אֲשֶׁר כָּרַתִּי אֶת־אֲבוֹתָם בְּיוֹם הֶחֱזִיקִי בְיָדָם לְהוֹצִיאָם מֵאֶרֶץ מִצְרָיִם אֲשֶׁר־הֵמָּה הֵפֵרוּ אֶת־בְּרִיתִי וְאָנֹכִי בָּעַלְתִּי בָם נְאֻם־יְהוָה: כִּי זֹאת הַבְּרִית אֲשֶׁר אִכְרֹת אֶת־בֵּית יִשְׂרָאֵל אַחֲרֵי הַיָּמִים הָהֵם נְאֻם־יְהוָה נָתַתִּי אֶת־תּוֹרָתִי בְּקִרְבָּם וְעַל־לִבָּם אֶכְתָּבֶנָּה וְהָיִיתִי לָהֶם לֵאלֹהִים וְהֵמָּה יִהְיוּ־לִי לְעָם: וְלֹא יְלַמְּדוּ עוֹד אִישׁ אֶת־רֵעֵהוּ וְאִישׁ אֶת־אָחִיו לֵאמֹר דְּעוּ אֶת־יְהוָה כִּי כוּלָּם יֵדְעוּ אוֹתִי לְמִקְטַנָּם וְעַד־גְּדוֹלָם נְאֻם־יְהוָה כִּי אֶסְלַח לַעֲוֹנָם וּלְחַטָּאתָם לֹא אֶזְכָּר־עוֹד:

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; forasmuch as they broke My covenant, although I was a Lord over them, saith the Lord. But this is the covenant that I will make with the house of Israel after those days, saith the Lord, I will put My law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be My people, and they shall teach no more every man his neighbour, and every man his brother, saying: 'Know the Lord'; for they shall all know Me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and their sin will I remember no more" (Jer. 31:31-34 (30-33) Jewish Pub. Soc. Tr.).

According to this promise, God, says Jeremiah, will make a new covenant with the entire house of Israel which will not be like the one He made with Israel at Mt. Sinai, which covenant consisted of rites and ceremonies enjoined upon all to be observed, and for

the infraction of the least of which rites severe punishment was to be meted out; but this covenant promises to be one which goes deeper than the outward observance of commands, statutes, and ordinances;—it reaches the heart and soul and changes the life, for "I will put my law in their inward parts, and in their heart will I write it" (Jer. 31:33). Again "a new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh" (Ezek. 36:26).

This everlasting covenant is likewise mentioned by Isaiah the prophet, in his invitation to his brethren to come and to eat and drink without money and without price, which invitation is found in Isa. 55:1, 2 and is followed by הַטּוּ אָזְנְכֶם וּלְכוּ אֵלַי שִׁמְעוּ וּתְחִי נַפְשְׁכֶם וְאֶכְרְתָה לָכֶם בְּרִית עוֹלָם חַסְדֵי דָוִד הַנֶּאֱמָנִים: הֵן עֵד לְאוּמִּים נְתַתִּיו נָגִיד וּמְצַוֶּה לְאֻמִּים: הֵן גּוֹי לֹא־תֵדַע תִּקְרָא וְגוֹי לֹא־יְדָעוּךָ אֵלֶיךָ יָרוּצוּ לְמַעַן יְהוָה אֱלֹהֶיךָ וְלִקְדוֹשׁ יִשְׂרָאֵל כִּי פֵאֶרְךָ. "Incline your ear, and come unto me; hear, and your soul shall live: and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the peoples, a leader and commander to the peoples. Behold, thou shalt call a nation that thou knowest not; and a nation that knew not thee shall run unto thee, because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee." From verse three the logical inference may be drawn that Israel is dead spiritually, but that in order that she may live she must hearken to the message of the prophet and must accept the everlasting covenant which he promises that God will make,—even the sure mercies of David. It also logically follows that the covenant which was made at Sinai could not give life to Israel.

The expression "sure mercies of David" doubtless refers to the promise vouchsafed to him (2 Sam. 7; I Chron. 17; II Chron. 6:42). A perusal of the passages referred to clearly indicates what are the blessings of this new covenant, namely, the setting up of the Davidic dynasty in the person of a descendant of David, who reigns forever, i.e., the Messiah, and the restoration of Israel to the fatherland and their blessings where they shall be free from all trials, persecutions and difficulties. The word trans-

lated "sure" is הַנֶּאֱמָנִים and means "strengthened," "established"; hence the sure mercies of David are the promises which God made to him and which, because God is God, are absolutely sure and certain. In verse 4 Isaiah states that God made David a "witness to the peoples, a leader and commander to the peoples." From the historical records preserved in the accounts of Samuel, Kings, and Chronicles it is clear that David was a witness for God to the nations round about Israel and that he was a leader and commander of certain small nations which he conquered; but the language here is so very inclusive and far-reaching that it embraces all the peoples לְאֻמִּים. Hence David filled out this picture of a world witness and international ruler only in a very limited and partial manner.* He functioned in a typical sense, foreshadowing the universal and righteous reign of the Messiah. This interpretation is confirmed by verse 5 which states that "thou (the remnant of Israel which accepts His invitation of grace, verses 1 and 2) shall call a nation that thou knowest not; and a nation that knew thee not shall run unto thee," etc. This statement throws the fulfillment of the prediction definitely into the future. In no sense can it be said that it has been fulfilled to Israel. Therefore as stated above, David's limited and imperfect reign dimly yet unquestionably foreshadowed the universal reign of his "Greater Son," the Messiah, Who will enter into covenant relationship with the preserved remnant of Israel.

Again, through the same prophet, God promised to send one upon whom He would place His Spirit, to bring joy, gladness, and all blessings to the oppressed and down-trodden remnant of Israel. When He fulfills this promise, He says that Israel shall be restored to her own land and shall be served by foreigners, but she will be priests of the Lord, and the wealth of the nations shall be brought to her. Furthermore, she shall have a double portion of blessing instead of persecution. Then He will make with her an everlasting covenant (see Isa. 61:1-9). Thus far God has never fulfilled this promise because Israel is scattered among the nations and her land is still desolate, having been in this condition for centuries. When, however, God enters into this everlast-

* For an understanding of the double fulfillment of prophecy, see Pages 109, 173.

ing covenant with her she shall, as is seen in 2 Sam. 7:1-17, never again be removed from her land.

It may appear to one at the first glance that this everlasting covenant is the one that was made with Israel at Sinai, but a close examination of the various promises concerning this covenant reveals the fact that the covenant made there was only partial and temporary; and that the covenant which God made with Abraham, reaffirmed to Isaac and also to Jacob, is in reality the everlasting covenant as is seen in Psa. 105. Without doubt the covenant which was promised through Jeremiah in the following passage is this covenant. "And now therefore thus saith the Lord, the God of Israel, concerning this city, whereof ye say, It is given into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence: Behold, I will gather them out of all the countries, whither I have driven them in mine anger, and in my wrath, and in great indignation; and I will bring them again unto this place, and I will cause them to dwell safely. And they shall be my people, and I will be their God: and I will give them one heart and one way, that they may fear me for ever, for the good of them, and of their children after them: and I will make an everlasting covenant with them, that I will not turn away from following them, to do them good; and I will put my fear in their hearts, that they may not depart from me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul" (Jer. 32:36-41). Though verse 36 has as its background the dark days of Babylonian captivity, the promise in the following verses transcends so very far the return under Zerubbabel that it is impossible for one to see in that event the complete fulfillment of the promise. It is doubtless true that this partial fulfillment and restoration under Zerubbabel was *a* fulfillment which typifies the full and complete fulfillment under King Messiah who will gather Israel from all countries and plant her in her own land, and at the same time will make this everlasting covenant, after which she will never be cast out (see II Sam. 7:10; II Chron. 16:14-20).

The position taken in this chapter may seem to the casual reader to contradict the statement that the covenant of circumcision is an everlasting covenant (Gen. 17:7), that the sabbath is an everlast-

ing covenant (Ex. 31:16), and that the ritual on the Day of Atonement is also "a statute for ever unto you" (Lev. 16:29). Nowhere is the covenant of Sinai called "an everlasting covenant." The covenant of circumcision was given prior to the giving of the Law. The observance of the sabbath was commanded to Israel when God first gave them manna to eat prior to their arrival at Sinai (Ex. 16:29-30). Therefore it cannot be said to be a part of the ritualism given at Sinai. It is true, however, that, according to Neh. 9:14 God made known unto Israel His "holy sabbath" in the sense that He explained its significance.

The ritual on the Day of Atonement is "a statute for ever." It was God's plan that it should be observed year by year for a certain time and then to be superseded by a sacrifice of the Messiah whose atonement is *the* fulfillment of the yearly sacrifice on Yom Kippur. That the sacrifices were not to continue forever is seen from the following Scripture: "Sacrifice and offering thou hast no delight in; Mine ears hast thou opened: Burnt-offering and sin-offering hast thou not required. Then said I, Lo, I am come; In the roll of the book it is written of me: I delight to do thy will, O my God; Yea, thy law is within my heart" (Psa. 40:6-8). The Speaker in this Psalm is doubtless the Messiah Who states that God does not want burnt-offerings and sacrifices, but that instead of such sacrifices He, the Messiah, comes to do the will of God. The connection shows that He is speaking of His doing the will of God with reference to the matter of sacrifices. This passage, taken in connection with Isa. 53:10-12, shows that it is the will of God to stop the animal sacrifices, which can never cleanse the soul, and to accept Messiah's sacrifice and atonement as the complete satisfaction for sin. Since the sacrifice of Yom Kippur finds its complete fulfillment in the sacrifice of Messiah, the former can correctly be said to be an everlasting covenant.

According to Ezek. 40-48 Messiah will build the great temple of God in Jerusalem and will restore certain feasts and ritualism which will doubtless look backward, as memorials, to things which Messiah accomplishes at His first coming. It is likewise true that the sabbath will be observed during Messiah's reign (Isa. 66:23).

During the period between the first and second comings of the Messiah God shows that it is not His will that the ritualism de-

livered at Mount Sinai should be practiced, by the fact that He permits the temple to be destroyed and the nation to be scattered to the four winds. If it were not His plan for the ordinances delivered at Sinai to be discontinued during this period, He would not have permitted the destruction of the nation.*

From the facts thus far presented it is clear that God will in the future enter into a covenant with Israel which will be entirely different from the covenant made at Sinai.

Conclusion to Book Two

Having seen in the investigation thus far that there are infallible and indisputable proofs of the existence of a personal, intelligent, Supreme Being revealed in the Tenach as the God of Israel; that He has communicated to the world through the prophets of Israel the authoritative revelation of Himself which constituted to Israel "a rule of faith and practice" in matters both religious and political; that there is a plurality of Divine Personalities; that these Divine Persons constitute a unity which, according to the second of the "Thirteen Principles of the Faith" (Daily Prayer Book, Hebrew and English, Page 181), "is a Unity, and that there is no unity in any manner like unto His, and that He alone is our God, Who was, is, and will be"; that the number of these Divine Personalities is three; and that One of these, according to the predictions of the prophets, assumes human form for the purpose of blessing mankind, the reader is now invited to consider the reasonableness of the doctrine of the incarnation of the Messiah. An illustration will suffice on this point.

In the Torah appear several accounts of the appearance of "the angel of the Lord" to certain patriarchs in the form of a man for the purpose of communicating with them. Since, according to the

* To illustrate God's annulling the covenant at Sinai, it is only necessary to note the following analogy. The Legislature of a state, for example, California, can draft a constitution and adopt it, putting it into effect on a certain date. When it no longer serves the purpose of the state the same legislative body which made it can declare it null and void and can supersede it with a new one. Therefore the body that adopts it can cancel the same. Since God has nowhere declared the Sinaitic covenant as an eternal one, when it serves His purposes He can annul it. The fact that He has destroyed the temple and scattered the nation (according to Dan. 9:24ff) is proof that He has annulled the old covenant.

According to the many promises quoted in this chapter, He eventually will make a new covenant which will be entirely different from the old one.

records of the Torah, in order to forward His plan and to bring a blessing to the chosen people, "the angel of the Lord," Who was none other than God, assumed human form temporarily, it is but natural that He would assume a genuine human body for a protracted visit to man. It is in accordance with sound reason that He should act thus. The reasonableness of this position becomes apparent by the following illustration. If man were God (being all-powerful, knowing all things, and being loving and compassionate) and wished to communicate in the most effective way with an ant, one of his creatures, the natural thing for him to do would be to assume the form of an ant and to speak to him in his own language. By so doing he could present his message in a way that the ant could understand and could appeal to the intelligence, emotions, and will of the same. The analogy holds good in respect to God and His relation to man. Since God is all-powerful, knows all things, and loves man, His creature, with an eternal love, it is but logical to think that the former would take the form of the latter in order to teach him His ways and His thoughts in the language which he understands.

Since the Tenach has aroused such great anticipations in the hearts not only of Israel but also of mankind, which expectations thrill the soul with radiant hope, and since it closes without the realization of these glorious predictions, it is now proper to turn to the הברית החדשה "New Testament"* which is a collection of twenty-seven books similar to those of the Tenach, which were written by Hebrew prophets and sages who delivered "The words which the Lord of Hosts had sent by His Spirit" (see Zech. 7:12) for the salvation and blessing of mankind.

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* Though the reader's attention has been called several times in the preceding pages to one of the principal rules of interpretation of language, it will not be amiss to re-emphasive the same and to call attention to some other vital principles before he begins his investigation of the New Testament Scriptures.

Being true to Himself, having man's interest at heart, and wishing to communicate His will to him, God certainly clothed His thoughts in language capable of being understood. A corollary growing out of the facts stated above is that God said what He meant and meant what He said.

The literal meaning of each word and expression is to be sought in every instance and to be so interpreted unless there are definite indications in the context which point most clearly to the fact that the writer was using the language in a figurative sense. In that case the figure must be interpreted in accordance with the common usage.

Whenever a passage from the Old Testament is quoted in the New, the reader should turn back to the passage in the Old Testament and read the connection to ascertain the original significance of the prophecy; then he should study its setting in the New Testament passage in order to arrive at the full meaning.

In Matt. 2 appear four quotations from the Old Testament. Each of these is an illustration of a different principle of interpreting prophecy. Verse 6 illustrates the principle of literal interpretation. Micah stated that the Saviour would be born in Bethlehem; Matthew says that the birth of Jesus in the city of Bethlehem was *the* fulfillment of that prophecy. This language is unmistakable. In v. 15 appears the principle of literal fulfillment plus that of the typical. This passage is quoted from Hos. 11:1 and primarily referred to the literal coming forth of the children of Israel from Egyptian bondage. This exodus typified, according to Matthew, the coming forth from Egypt of God's Son—Jesus the Christ. In v. 18 appears a quotation from Jer. 31:15 which referred to the sorrow and grief of the Jewish mothers at the time of the Babylonian captivity. Matthew's using this passage with reference to the weeping of the mothers of Bethlehem when Herod slew their infants is the literal interpretation plus that of application. Since it was a similar situation the words of the prophet were indeed applicable to the new situation; hence it was an application (there is a vast difference between *interpretation* of Scripture and *application* of the same, which must be kept clearly in mind if one is to avoid error). In v. 23 is the principle of the literal fulfillment plus the summary. Matthew says that Christ dwelt in Nazareth, and "that he should be called a Nazarene." In the Old Testament there is no statement that He should be called a Nazarene but there are detailed statements that He would be despised and hated. The word *Nazarene* was an epithet with which to stigmatize one with the greatest reproach; hence in this one word Matthew summed up all the predictions concerning the Messiah's being hated.

If the context of an Old Testament passage indicates unmistakably that it is to be taken literally, it is to be understood literally in the New Testament; if the Old Testament setting indicated a figurative meaning, its New Testament context will indicate the same. *Zion* in the Old Testament was literal; in the New Testament it is always to be understood literally unless the context indicates otherwise. So with all prophecy.

BOOK THREE

Chapters 21-25

THE ETERNAL GOD ACCORDING TO THE EVIDENCE OF THE NEW TESTAMENT

THE ETERNAL GOD ACCORDING TO THE NEW TESTAMENT

Chapter XXI

The New Testament, a Divine Revelation of the God of Israel

MOSES and the prophets raised many expectations and hopes which, according to the Tenach, were never realized during Old Testament times. Since the God of Israel is a God of truth and righteousness He never made any promises which He cannot and will not fulfill. Furthermore, it follows from the above statement that what He has not already fulfilled He will in the future at the proper time bring to pass.

In order that the Hebrew reader may realize that the New Testament is THE WORD OF THE GOD OF ISRAEL in the same sense in which the TORAH is, hence of equal importance, it is well for him to note some indisputable facts connected with it and its teaching.

I. The New Testament is the Continuation of the Old Testament

This fact is seen by a study of the contents of both. Both Testaments, as admitted by all scholars, are oriental. The Hebraic spirit breathes through all their pages; the diction, phraseology, idiomatic expressions, and concepts are likewise Hebraic.

The outstanding doctrines of both Testaments are the same. In both appears a pure monotheistic conception of God, which doctrine is peculiar to the sixty-six books (thirty-nine of the Old, twenty-seven of the New). The doctrine of the Trinity appears in both Testaments; but in the New Testament it is fully elaborated. The expectation of the Messiah raised in the Old is fulfilled, according to the New Testament, in the person of Jesus of Nazareth. In both Testaments the origin and nature of man are the same. In both appears the teaching of an evil, malignant spirit known as Satan, or the Devil, who is the leader of a mighty army of fallen Spirits that are opposed to God and the children of

God. In both appears the doctrine of the lost condition of humanity. In both the doctrine of salvation (deliverance) is taught; in the Old Testament, however, the teaching is given in the form of types, symbols, and brief statements; whereas in the New Testament it is developed fully. By the prophets predictions were made of the restoration of the kingdom of God to the Davidic household; by the writers of the New Testament the same conception of the kingdom is set forth. In the Old Testament appear a few brief statements of the punishment of the wicked and the blessed condition of the righteous; in the New Testament these doctrines are fully developed. The mention of these doctrines will suffice to show that the New Testament is but a continuation of the Old.

The book of Genesis has been called "the seed plot of the Bible." By this statement the affirmation is made that all of the doctrines throughout the Tenach and the New Testament are to be found in the embryonic or undeveloped form in the book of Genesis. A careful study of this collection of sixty-six books by an unprejudiced truth-seeker produces the profound conviction that a unity pervades them, which fact proves beyond a doubt that the same Spirit Who spoke through the prophets likewise spoke through the writers of the New Testament.

II. The New Testament Fulfills the Old Testament Expectation

As was seen in Book Two, Chapter VIII, Israel's Messiah was scheduled to appear before the governmental powers departed from Judah. The meaning of Genesis 49:10, where such a promise is made, is explained by Dr. McCaul in the following words: "A chief tribal governor shall not cease from Judah nor a subordinate magistrate from His posterity until He Who is Peace shall come, and to Him shall be the obedience of the nations." In commenting upon this paraphrase of Dr. McCaul's, John Wilkinson says: "In short, that whatever might become of other tribes, Judah must retain his separate existence as a tribe, and also his independent government until the coming of Shiloh to Whom the heathen should yield obedience." Since it is an historical fact that the government passed away from the tribe of Judah in the year

70 A. D. and since the Word of God cannot be broken but is fulfilled to the very letter, Messiah came before that event.

To this fact the Talmud bears witness (in Sanhedrin, fol. 97, col. 2):

"Rav says, 'the appointed times are long since past'", in which quotation the word קֵץ is taken from the quotation of Daniel and means literally "end," as is seen from a study of the prophet's use of that term. Additional corroborative proof of this position is likewise found (in Sanhedrin, fol. 97. col. 1):

"The tradition of the school of Elijah. The world is to stand 6000 years, 2000 confusion, 2000 the Law, 2000 the days of Messiah." Rashi, commenting upon this Talmudical passage, states:

"After the 2000 years of the Law, according to the decree, Messiah ought to have come, and the wicked kingdom should have been destroyed and Israel's state of servitude should have been ended."

The Talmud and Rashi both are correct in stating that the Messiah should have come at the expiration of the period of Law, though their reasons for making such statements are based upon tradition. According to the incontrovertible evidence presented in the New Testament, Jesus of Nazareth was the One of Whom the prophets spoke in the Messianic predictions and Who was to come before the collapse of the Jewish state.

As was seen in chapters IX-XVII, Messiah was scheduled to come in humility, to suffer, to make atonement for mankind, and to ascend to the right hand of the throne of God. According to the Gospel records, Jesus of Nazareth came at the proper time and fulfilled these predictions to the letter. At present He is at the right hand of the throne of God interceding for those who believe in Him, and awaits the time to come to restore Israel to fellowship with God.*

The fact that the Virgin Birth, pure life, ministry of service to others, death, burial, resurrection, and ascension to the right

* The inquiring mind might ask why it was that the Messiah, according to Old Testament schedule, after His rejection returned to heaven. To this question it is sufficient to reply that God never forces anyone's will. Israel refused to accept Him as her King and said: "We have no king but Caesar." Being rejected by His nation, He accepted the invitation of God to sit at His right hand where He will remain until the nation in real repentance confesses her error and reaches the point when she will say: "Blessed be He that cometh in the name of the Lord."

hand of the throne of God of Jesus of Nazareth answer in the minutest details to the predictions of the coming of the Messiah, as found in the Old Testament, which predictions were made during a period of from 1500 to 500 years prior to the birth of Jesus, proves beyond a doubt that He was and is the Hebrew Messiah. The force of this statement may be illustrated as follows: Suppose that in Europe were found a white crystal stone of certain composition through the center of which a streak of colored mineral deposit runs and one of whose surfaces is rough and convex, which facts prove that it was broken off another. Again, suppose that another like stone were found in America, one of whose surfaces was also rough and concave, and through which a similar deposit runs. Upon comparison of these stones it is seen that the convex surface of the one fits most accurately, to a hair's breadth, the concave surface of the other, while the streak of mineral deposit is alike in both. These facts would point most definitely to the conclusion that these at one time formed a single stone and that after the original stone was broken, one of the pieces was carried by some agent to the other continent. This most highly probable conclusion would be lifted from the realm of an hypothesis into that of an established fact when the chemist by his accurate tests proves that they are of the same chemical analysis. Thus Christ and the New Testament correspond exactly to the minute detailed picture of the Old Testament, as, dear reader, you can learn for yourself by a careful study of the New Testament and the comparison of the same with the predictions of the Old.

III. The Evidence of the Empty Tomb

A. *The Fact of the Empty Tomb*

The facts concerning the empty tomb, briefly stated, are these: Jesus having been crucified, after six hours on the Cross the Spirit departed from the body. By permission of Pilate, the Roman governor, Joseph of Arimathaea took the corpse and laid it in his new tomb. A heavy stone was rolled across the doorway and the Roman seal was placed upon it, while Roman guards watched. These events occurred late on the day before the Sabbath. According to the Jewish law both Jews and the disciples of Jesus rested on the Sabbath. Early on the first day of the week certain

of the disciples found that the stone had been rolled away and that the tomb was empty. In vain they looked for the lifeless body.

B. *The Witnesses to the Empty Tomb*

About these facts there can be no question. The one question arising is this, "What became of that lifeless body which late on the day before the Sabbath was placed in the tomb but which was not there early on the first day of the week?" Various theories have been advanced by skeptics concerning this matter. To examine these speculative theories would consume much space and unnecessary time. The only rational, scientific method of approach is to weigh the evidence of the witnesses who testified that notwithstanding the presence of the Roman soldiers and seal, the stone was rolled away and the tomb was empty. Among these principal witnesses are Matthew and John who were of the twelve original apostles, who associated personally with Jesus during His ministry, and who were associated, as they testify, with Him after the time when the tomb was found empty. Another witness whose testimony is preserved is that of John Mark, whose mother was Mary of Jerusalem (Acts 12:12) and who was a cousin of Barnabas of Cyprus, but later of Jerusalem. He was in the most intimate touch with Simon Peter, the leader of the Apostolic Band, whose interpreter, according to early tradition, he was. Another witness is Luke, the physician. This witness was a very highly educated man as is evident by his writings which compare most favorably with the Greek masters. As evidence of this fact the prologue to his record of the Gospel is admitted by the scholarship of the world to be in the same class with Thucydides. Another bit of evidence of his scholarship is seen in the accurate use of medical terms (see Hobart's: "Medical Terms in Luke"). He was a scientist of the first magnitude, who did extensive research work, gathering his information from every available source before he attempted to write his history of the life of Jesus Christ (Lk. 1:1-4).

While it is true that Luke as a real scientist gathered his data from all available sources, tracing most accurately all information, it is to be understood that he was a saved, regenerated man, enjoying the fullness of the blessings of Christ and especially the

guidance and illumination of the Spirit of God as he was engaged in his scientific research work. When he wrote his account, however, of the life of our Lord and the Acts of the Apostles, he enjoyed the full and complete inspiration of the Holy Spirit. Without controversy he enjoyed the fullness of inspiration of which Paul spoke: "Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; combining spiritual things with spiritual *words*" (I Cor. 2:13). Therefore his writings meet every test to which a scientific history may be subjected. To the reliability of these scientifically written documents is added the infallibility of the omniscience of the Holy Spirit of God. Therefore every statement of his can be accepted by the scientific man with absolute confidence.

Rationalistic critics have attempted to discredit him as a reliable historian. During the last century on several points to which he alone bore testimony they attempted to discredit his narrative. What Bryant, the poet, said was true in his case:

> "Truth crushed to earth shall rise again:
> Th' eternal years of God are hers;
> But error, wounded, writhes in pain,
> And dies among his worshippers."

The faithful research work of Dr. William Ramsay and others has in the last few decades brought to light historical facts which corroborate the statements of Luke which hitherto were unsupported by secular historians and which were questioned by the critics. These newly discovered facts prove that Luke was correct and now give him a standing of a reputable, trustworthy, first-rate historian. (See such works as "Was Christ Born in Bethlehem?" by Sir William Ramsay, and "Luke the Physician" by Prof. A. T. Robertson, etc.). These four witnesses have written accounts of the life of Jesus Christ in which each of them elaborates the details concerning His death, burial, and resurrection.

In addition to the twelve Apostles, Mark, and Luke, there were above 500 eye-witnesses who testified to the fact that Jesus after His death appeared to them alive. Twenty-odd years after the death of Christ, when the resurrection of the dead was called in question at Corinth, Paul, the Hebrew, met the challenge of his opponents by affirming that Christ appeared alive in His Resur-

rection body to above five hundred people, the greater part of whom were alive at that time to whom his opponents could go and verify his assertion. He never would have made such a statement if it were not true; for his enemies, who were very bitter, would have gone to any length in discrediting him in the eyes of the church at Corinth, had his assertion been assailable. Paul's being able to silence his opponents by challenging them to consult the then-living witnesses to whom Christ had appeared after His Resurrection, the number of which was above two hundred and fifty, proves conclusively that even his enemies were convinced of the truthfulness of his assertions concerning the Resurrection.

C. *The Competency of These Witnesses*

Before the written testimony of a witness to an historical fact can be accepted as true, it must be subjected to a rigid test by the "canons of historical criticism." According to these a witness must qualify clearly and unmistakably on six different points. (1) He must be a contemporary, i.e., living at the time of the event to which he bears witness. (2) He must be within reach of the occurrence. (3) He must give evidence that he is sufficiently interested in the event to give it sufficient attention. (4) Likewise, he must give sufficient evidence of mental grasp, i.e., he must be able to understand the things which he sees and hears. (5) He must give evidence of a memory which is able to reproduce that which he has seen and heard. (6) He must have established a record for unswerving veracity, i.e., he will speak the truth frankly regardless of consequences.

Witnesses qualifying on these six different points give testimony of the highest class, which cannot be questioned, and which establishes a fact as true. The cloud of witnesses referred to above unmistakably qualify on every point. That they do qualify is evident to every candid reader who will honestly and conscientiously, with an unbiased mind, read their testimony.

That the records which contain their testimony (the new Testament) are trustworthy and reliable may be seen when they are tested by "the historical canons of credibility" as formulated by Geo. Rawlinson in his Bampton lecture for 1859 on "The Historical Evidence of the Truth of Scripture Records." These witnesses were so absolutely sure of that which they believed that

they were willing to lay down their lives for their faith, which many of them were compelled to do. (See any standard Church History).

D. *The Convincing Proof of the Resurrection*

The witnesses to the Resurrection of Christ relied upon the testimony of their (1) eyes, (2) ears, (3) sense of touch, and (4) spiritual recognition. During a period of forty days after the tomb was found empty Jesus appeared to various disciples, and once, at least, to above 500 who were gathered together. (1) When He appeared to them He permitted them to scrutinize Him in the most minute and thorough manner. The testimony of their eyes was that the One Whom they were examining was the same Individual Who had been crucified and buried. They listened to Him as He conversed with them of "things concerning the kingdom of God." On the evening of the first day of the week after the tomb had been found empty Jesus appeared to ten of the disciples and convinced them that He was the same individual. Evidently, He Who appeared in their midst was like Jesus Whom they had followed for approximately three and one-half years. He appeared to their eyes as the same individual. On this occasion Thomas was absent. When informed that Jesus had appeared he strongly expressed his doubts concerning their story, affirming that he would not believe unless he saw the print of the nails in His hands, and thrust his hand into His side which had been pierced by the soldier's spear. A week later when the ten were gathered together with Thomas, Jesus appeared; His personal appearance was the same as formerly. The proof was overwhelming and the doubts of Thomas yielded to facts and logic. Thomas was not the only one who doubted. The facts are that none of the disciples thought that He would rise from the dead; hence when He was placed in the tomb their hopes were buried with His lifeless body. But when they saw Him with their own eyes the evidence was so very overwhelming that an audience consisting of more than five hundred people ceased to doubt and was thoroughly convinced that Jesus was alive again and in their midst.

(2) Not only did they have the testimony of their eyes, but the testimony of their ears bore witness to the fact that the One Who came to them and claimed that He was Jesus raised from the dead

was really Jesus. It might be conceived possible for some individual to imitate the voice of another and thus deceive a few, even of close friends, for a while, but it is entirely incredible to think that anyone could have, during a period of forty days, been such an adept at the art of imitating Jesus as to deceive above five hundred reasonable, sane people. Therefore since these five hundred people had the testimony not only of their eyes but of their ears, and since they were thoroughly convinced that Jesus had arisen from the dead and had appeared to them, there is but one logical conclusion to which one may come, namely, that it was Jesus Who appeared to them alive after His Resurrection.

"Him God raised up the third day, and gave him to be made manifest, not to all the people, but unto witnesses that were chosen before of God, *even* to us, who ate and drank with him after he rose from the dead" (Acts 10:40, 41).

(3) In addition to the testimony of the eyes and of the ears the disciples had the testimony of the sense of touch for they actually took hold of His body with their hands, being thoroughly convinced by such an examination that there was no optical illusion, no hallucination on their part, and no spiritualistic appearance, but that Jesus of Nazareth actually appeared there in a body of flesh and bones. Therefore the testimony of three of the five senses through which men know facts of the external world agreed that Jesus had actually risen from the dead (Luke 24:39).

"That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of life (and the life was manifested, and we have seen, and bear witness, and declare unto you the life, the eternal *life,* which was with the Father, and was manifested unto us); that which we have seen and heard declare we unto you also, that ye also may have fellowship with us: yea, and our fellowship is with the Father, and with his Son Jesus Christ: and these things we write, that our joy may be made full" (I Jno. 1:1-4).

(4) Additional proof to that of the three senses noted above, which they had, was that of the sense of psychic or soul recognition. Personality, according to psychologists of standing, is a complex bundle of idiosyncrasies. There are no two personalities

exactly alike. Let one imagine that there was some individual who was of the same physique as Jesus, whose voice was as nearly like his as is possible, who had scars in both hands that were caused by the driving of nails through them, and who attempted to deceive these numerous disciples who had associated with Jesus in the most intimate way for approximately three and one-half years. Such an imposter, though successful in convincing the disciples through the testimony of seeing, hearing, and touching, would have been unable to convince them on the point of psychic or soul recognition. It is admitted by all who have studied conscientiously the records of the life of Jesus that His was a unique personality. Every thought and attitude of an individual manifests itself in some outward expression. To every situation each personality experiences a certain reaction. Those who had been associated with Jesus most intimately during His ministry had, as it were, felt His very heart throb in innumerable instances. Never did a heart beat and throb as His. Therefore it would have been impossible for a deceiver to play the role of the risen Jesus for any length of time without detection.

For the sake of showing the force of the above facts, let one imagine that some imposter could have deceived all of the people on all four of the above points for a few days. It is absurd in the extreme to imagine that such a one could have concealed his identity from the multitude during a period of forty days. These well-known lines confirm this conclusion: "You can fool all of the people some of the time; and some of the people all the time, but you can't fool all the people all of the time." From all the indisputable facts, noted in this section, there can be no reasonable doubt concerning the proposition that Jesus, the Hebrew Messiah, arose from the grave and appeared alive (fulfilling the Old Testament predictions) to a large company of credible, unimpeachable witnesses, many of whom expressed their convictions and sealed the testimony of their faith with their life-blood.

E. *False Views Examined*

Various theories have been advanced by skeptics to account for the empty tomb and the missing body of Jesus Christ. Among these the following may be mentioned: (1) That the whole affair was a matter of theft and falsehood, i. e., that Jesus or His

friends either separately or in collusion designed the Resurrection story as a means of propagating their faith. (2) The swoon theory: that Jesus never died but only lapsed into unconsciousness from which He later revived and lingered on until after Paul had seen Him. (3) The vision theory of Renan and Strauss: this theory explains the Resurrection as purely a subjective experience and not as a real objective fact. (4) A fourth theory is called by Dr. Bruce the "telegram" theory. This hypothesis denies the purely subjective element, claiming that there was an objective reality in the form of a vision which the glorified Christ gave to His disciples for comfort and consolation. (5) A fifth theory is that which denies the appearances of Jesus after His Resurrection and which affirms that such records were but strong Apostolic ways of expressing their conviction of the continued life of the crucified Jesus.

As to the first hypothesis—the body of Jesus was stolen and an explanation was concocted for the purpose of deceiving—it is so very crude and without the least evidence that it is no longer considered by reasonable men.

The second hypothesis, the swoon theory, was in favor with the old rationalists, among whom was Dr. Paulus and gained respectability on account of the influence of Schleiermacher. Dr. Bruce summarizes it as follows:

> "Crucifixion, even when both feet and hands are pierced, causes little loss of blood, and kills only very slowly, by convulsions or by starvation. If then Jesus, believed to be dead, was taken down from the cross after some six hours, the supposed death may very well have been only a swoon, from which, after lying in the cool cavern covered with healing ointments and strongly-scented spices, He might readily recover. In support of the suggestion, reference is made to an account by Josephus of the recovery of one of three acquaintances of his own whom he found on the way crucified along with others, and whom he asked permission to take down from their crosses."

Should one admit the possibility of the swoon theory, an insurmountable difficulty still remains, namely, the clear, unanimous testimony of all of the evangelists that Jesus actually died. In addition to this testimony John's statement that Jesus was pierced with a spear by the Roman soldier and that blood and water came forth from the wounded side is positive proof against such an explanation. A second objection is that which is set forth

by Strauss and Keim. The former states the case in the following words:*

"It is impossible that a being who had stolen half-dead out of the sepulchre, who crept about weak and ill, wanting medical treatment, who required bandaging, strengthening, and indulgence, and who still at last yielded to His sufferings, could have given to the disciples the impression that He was a conqueror over death and the grave, the Prince of Life, an impression which lay at the bottom of their future ministry. Such a resuscitation could only have weakened the impression which He had made upon them in life and in death; at the most, could only have given it an elegiac voice, but could by no possibility have changed their sorrow into enthusiasm, or have elevated their reverence into worship."

Therefore the swoon theory breaks down completely as an explanation of the facts.

The third hypothesis—the vision theory—is that which was advocated by Renan and Strauss and which finds adherents to the present time. It is true that Renan differed from Strauss in his reasoning. Renan's explanation of the belief in the Resurrection is as follows:†

"Enthusiasm and love know no situations without escape. They make sport of the impossible, and rather than renounce hope they do violence to reality. Many words spoken by the Master could be interpreted in the sense that He would come forth from the tomb. Such a belief was, moreover, so natural that the faith of the disciples would have sufficed to create it. The great prophets Enoch and Elias did not taste of death. That which happened to them must happen to Jesus. . . . Death is a thing so absurd when it strikes the man of genius or of a great heart, that people cannot believe in the possibility of such an error of nature. Heroes do not die. . . . That adored Master had filled the circle of which He was the centre with joy and hope—could they be content to let him rot in the tomb?"

Strauss explains the phenomena differently. According to Bruce, he reasons thus:

"The visions recorded in the Gospels were the same in nature as that with which Paul was favored. But Paul's vision was beyond question subjective, and Paul was a man predisposed to have such visions. He himself tells us that ecstatic conditions were of frequent occurrence with him. His statement suggests attacks of convulsion, perhaps of epilepsy, as the physical cause of such experience, a suggestion confirmed by what he says elsewhere concerning the weakness of his body. A man with such a constitution was likely to have visions, in which were projected into space the thoughts and feelings of his mind at a crisis of great excitement, like that of his conversion, when he was struggling against rising convictions. And we can understand, in the light of his experience, how the disciples might have visions of Jesus after His death. That event was a great shock to their faith in Jesus as Messiah, and they must have felt a very strong impulse to overcome the contradiction somehow. Searching

* Quoted from "Apologetics," by Bruce.
† *Ibid.*

the Scriptures, they found passages which seemed to teach that it was appointed to Messiah to die, yet that death should not have power over Him. Hence, they came at last, in the light of events, so to interpret the prophecies that they could include both death and resurrection in Messiah's experience. Jesus had died; it was now to be expected that He should rise again, according to the Scriptures. They did expect and long for so welcome an event, and out of their expectation came the visions which led them to believe that their Master was risen. 'The heart thinks; the hour brings.' Not all at once, not so soon as the Gospels represent, did the visions come; for time was needed to bring about a revulsion from the depression caused by the Crucifixion to the excitement out of which the visions sprang. The disciples retired to Galilee, and there, brooding on the Scriptures and visiting familiar haunts, they gradually got into the state of mind required for seeing visions."

Against the vision theory there are many objections. The theory states that time must elapse before the visions develop, but according to the evangelists, the appearances of Christ to His disciples began within three days after His crucifixion and covered a short period of forty days. Any theory which has to alter the extant testimony is hard-pressed and unreliable.

Again, at the time of the Resurrection, the disciples were in such a depressed state of mind that subjective visions of their beloved Master's return to life were impossible. According to the records all doubted when the reports concerning His Resurrection were given to them.

All that is known concerning the Resurrection of Jesus is what is narrated in the Gospel accounts and occasional references throughout the New Testament. These documents are the testi- order to see if the vision theory accords with all the given data. This evidence is both direct and circumstantial. The Apostolic writers testified that the risen Jesus appeared to them, and that they ate with Him and talked with Him and they handled His body with their own hands.

"This narrows down the question to the problem whether men can possibly be honest in such testimony and the thing itself be untrue." Under certain conditions men honestly believe things which never transpired. For instance, a man with delirium tremens testifies that he sees snakes and is sincere in giving such testimony. All sane people admit his sincerity but deny the reality of the snakes. Many people have testified that they have seen ghosts. Their sincerity cannot be questioned but rational

people deny the existence of the ghost. At this point, since the above statements are true, it is necessary to call attention to a very clear and sharp distinction between two classes of testimony, a distinction which is recognized by all people in everyday affairs and by the courts of the land. (1) Testimony which is honest and sincere but which is without reality. (2) Testimony which cannot possibly be honest and sincere when the alleged facts are proved to be unreal. Should one testify in a court that such and such a thing was true because he had seen a vision, no jury would consider trying the witness for perjury but would have serious doubts concerning his mentality. On the other hand, should certain witnesses under oath testify concerning the shooting of a man, and should conclusive evidence prove that they had sworn to lies, the witnesses would be tried for perjury and sentenced to the penitentiary.

The facts to which the Apostolic witnesses testified are briefly summarized by Prof. Albertus Piertus in the following statement:

"That on the third day the grave was found empty, that two men walking along the road on Sunday afternoon met Jesus and talked with Him, that He met ten or eleven of them on two occasions in an upstairs room, that He spoke to them and offered Himself to be handled by them, calling their attention to certain marks of identification; that He ate fish and honey in their presence; that He had breakfast with them one morning by the Sea of Galilee; that He was present in a meeting attended by five hundred persons; that He gave them certain instructions and answered certain questions; and that the last time they met they had a walk together from Jerusalem to the Mount of Olives, to a place near the village of Bethany."

Should witnesses today upon the witness stand testify similarly concerning affairs of life and their testimony should be proved untrue, the charge of perjury could be justly registered against them.

It is, therefore, evident that there is a very sharp and distinct line of demarcation which exists between the testimony born of hallucination, in which men really and honestly think they see what they do not, and the testimony concerning everyday affairs, in which such delusions are impossible. The conditions which produce hallucinations of all kinds are well known.

"They take place under conditions of nervous disease, as in delirium caused by fever, or in insanity, or in times of great excitement and intense expectation. They occur also to one person at a time, never to a group

simultaneously, more readily at night, or under conditions of dim vision, than during the day-time, more readily in a confined space than in the open, and they appeal to the senses of sight and hearing, not to that of touch. There is never anything left to prove their reality after the visions cease, they occur without notice, and it cannot be foretold when they will recur. Above all, they always take place in accordance with the ideas and experiences of the person concerned; that is to say, they are moulded absolutely from the materials previously existing in the mind—they contain no new elements. For instance, Joan of Arc, who was a devout Roman Catholic, had visions of the blessed virgin Mary; but a Protestant girl could not have such a vision."

In the case of the Resurrection the above conditions were not present. For example, the number and the character of the witnesses preclude the explanation of nervous disease. Instead of being expectant of Christ's Resurrection, they were depressed. Likewise, the women did not expect Him to rise but went with spices to anoint the dead body. It is true that Jesus on two different occasions met His disciples in a closed room, but the other meetings were in the broad, open daylight. There are recorded at least ten distinct appearances during a period of forty days after which time He formally disappeared, returning to heaven. In the last place, the empty grave was corroborative proof that He had risen. All of these facts are irreconcilable with any hallucination or vision theory.

The fourth theory designated as the *telegram* hypothesis is equally untenable. There is no proof that Christ, after His death, from heaven projected miraculously before the minds of the disciples on earth an objective image of Himself as bona-fide evidence of His continued existence, as Keim and others argue. This explanation calls into play as great miracles as that of the bodily resurrection. Without relieving the situation, this theory involves it in greater obscurity. It, therefore, has to be rejected as untenable, especially so since it does violence to all of the known facts.

In the fifth place, the explanation which takes the statements concerning the Resurrection as strong affirmations of the continued spiritual existence of Christ likewise does violence to the data without any support from the facts.

One of the latest theories advocated by the rationalists is the old vision theory of Renan and Strauss revamped with certain additions drawn from the Nature cults. According to it, in the

company of Hebrew believers there was no thought of the bodily resurrection of Jesus. They believed that He survived death and that He appeared in vision to certain of the disciples. In this belief they were joyful and satisfied. When, however, the Apostle Paul espoused Christianity and began to preach it in the Gentile world, he came in contact with the oriental Nature cults which celebrated the succession of the seasons with festivals. Those festivals were held in the Spring and Fall, the latter celebrating the death of the deity whereas the former celebrated his resurrection. These festivals held in honor of the dying and rising deity simply were pagan personifications of the succession of the seasons. According to this theory Paul saw the weakness in the arguments of the primitive Gospel and invented the story of the bodily resurrection of Jesus in order to meet the new situation.

Any theory that has to resort to the manipulation of evidence —suppressing certain facts, adding new material at will, and altering all the evidence in existence—is obviously hard-pressed and is unworthy of consideration. In no court of the land would such a process be permitted.

It is argued by the advocates of this theory that the story of the Resurrection arose from the same causes which gave rise to the Nature cults. It is undoubtedly true that stories, both ancient and modern, found among all peoples do spring from a common source but this source may be narrowed down to a very small range. Literary critics assert that there are only thirty or forty types of stories in the entire world with, however, endless variations. If the same psychological principles, which caused these various stories, produced the story of the Resurrection of Jesus, why is it that the account of His Resurrection is in a class by itself? Why have not writers attempted to write another story like the Gospel? *It cannot be done.* With reference to the Nature myths and all stories, let it be said that there is a vagueness, indefiniteness, and fantastic element dominant; but the story of the Resurrection of Jesus is clear, specific, and connected with the exact environment and personages which are known to have existed at that time. Therefore this narration can in no wise be classed with any other stories. It is indelibly stamped with the very semblance of truth and historicity.

Without the Resurrection of Jesus the Gospel narrative would have been very imperfect. It is the sequel of the life presented throughout the records. According to the Old Testament and the New, He was God in human form. He was born of the virgin, lived a sinless life, performed miracles, and died in a superhuman way. Therefore the Gospel picture, in order to be symmetrical, must have as its sequel the Resurrection and Ascension.

Without the Resurrection there would have been no Christian Church. Without it there would have been no Lord's Day. Without it there would be no hope of eternal life. It is related to these things as cause and effect. A religion that does not include a heart belief in the personal and bodily resurrection of the Lord Jesus Christ is not the true religion revealed in the New Testament.

IV. The Evidence of Paul's Conversion

A. *The Man Saul*

Born about the same time as was Jesus were three outstanding Hebrew men: Philo Judaeus in Alexandria, Egypt; John the Baptist in Judea; and Saul of Tarsus in Cilicia. This section, however, shall deal with Saul of Tarsus. Passing hurriedly over the facts of his early life, one notes that Saul was born in Tarsus of Cilicia, a great university town. It is absolutely certain that he received an excellent education in the Greek schools (probably in the University of Tarsus), which fact is seen by a study of the thirteen books which he wrote and which are found in the New Testament. He finished his education, however, in the rabbinical school in Jerusalem, sitting at the feet of the great גַּמְלִיאֵל Gamaliel (Acts 22:3).

He in all probability was a member of the Sanhedrin for he states: "I advanced in the Jews religion beyond many of mine own age among my countrymen, being more exceedingly zealous for the traditions of my fathers" (Gal. 1:14). At the stoning of Stephen the witnesses laid down their garments at his feet (Acts 7:58), which fact indicates that he was in charge of the execution. He was a most promising young leader of his people, for he was "circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as touching the law, a

Pharisee; as touching zeal, persecuting the church; as touching the righteousness which is in the law, found blameless" (Phil. 3:5, 6). He was absolutely certain that religiously he was right and the Christians who worshipped Jesus as the Son of God were wrong. With this conviction he attempted to blot out Christianity not only from Jerusalem but from adjacent territory. He felt that by so doing he was rendering a true service to the God of his fathers. Having armed himself with letters of authority from the high priest at Jerusalem, he and his party started for Damascus in order to clear that city of the Christians (heretics). According to his statement in two public speeches (Acts 22, 26) and the statement of Luke, the noted historian (Acts 9), there occurred an event on the way just before the party arrived at Damascus. This occurrence was the turning point of his life.

B. *The Conversion of Saul*

From this time on instead of being a bitter opponent of the Christians he identified himself with them and became the chief exponent of the doctrine of the Christians. These facts are indisputable. Why did he change his religious affiliation, identifying himself with those whom he had persecuted? Various answers have been given to this question. In order to answer it satisfactorily let the reader now pursue the scientific method by studying the various motives which prompt men to change their religious affiliation. A careful survey of such motives yields the following list: (1) weakmindedness; (2) unstable character; (3) lack of knowledge and independent thought; (4) a disgruntled spirit; (5) monetary considerations; (6) popularity; (7) persecution; (8) conviction. By "weakmindedness" is meant a subnormal mental condition. In the class of "unstable character" may be placed those individuals whose sentiment and emotions predominate over purpose, reason, and will. In the third class are those who do not know facts but who depend upon others to point out the way in which they are to go. In the class of "disgruntled spirit" are those who are unhappy in a certain environment or position and who imagine that some other place will yield greater happiness, advantages, opportunities and the like. In the classification of "monetary considerations" are those who are insincere and who having very low standards of right and wrong, make

wealth and pleasure the supreme object of life. In the "popularity" group are classed those individuals who prefer the praise and honor of men to that of God and act accordingly. In the "persecution" group are those who change their affiliation rather than be persecuted for their conscientious convictions. In the last class, namely, that of "conviction," are those who think for themselves and, being convinced that they are wrong, accept that which they know is right.

No one for a moment would class Saul among the weakminded for his epistles reveal the fact that he was an intellectual giant. It is admitted by logicians that the Book of Romans, which he wrote, is one of the most logical and powerful documents extant from all antiquity. Neither can he be classed among those of unstable character, for his entire life showed that sentimentality and emotionalism while present in his make-up were subordinate to reason, plan, and will. Again, he cannot be classed among those who lacked knowledge and who looked to others for leadership because he was a leader of men and gave evidence of a very broad culture and acquisition of knowledge. Neither can he be classed among the disgruntled spirits for in the Jewish religion he was most powerful and influential. There was nothing that caused him to be agitated, disturbed and disquieted because of factions or trouble in the ranks of Judaism. Money consideration never entered into his life. Had he chosen money he would have remained where he was. By making the change he gave up the prospects of acquiring wealth and the luxuries of life. Neither did popularity have any allurement for him. Had he desired it he would have remained in Judaism, but by identifying himself with the Christians he, like Moses who gave up the wealth of Egypt and who identified himself with his persecuted brethren, stepped over into the ranks of the extremely unpopular. He did not change his religious association because he feared persecution. While he remained in Judaism he was on the persecuting side; by identifying himself with the Christians he joined the ranks of the persecuted.

Having seen that it is impossible to classify Saul with any of the first seven groups the reader is now asked to consider thoughtfully placing him in the last group, namely, those who change their religious affiliation because of honest, conscientious convictions

which are based upon absolute and overwhelming proof. In this connection it is best to let him speak for himself and relate why he changed his conviction concerning Jesus and identified himself with the Christians.[1]

The following speech was made by Paul[2] in the Hebrew language from the steps of the castle in Jerusalem: "Brethren and fathers, hear ye the defence which I now make unto you. And when they heard that he spake unto them in the Hebrew language, they were the more quiet: and he saith, I am a Jew, born in Tarsus of Cilicia, but brought up in this city, at the feet of Gamaliel, instructed according to the strict manner of the law of our fathers, being zealous for God, even as ye all are this day: and I persecuted this Way unto the death, binding and delivering into prisons both men and women. As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and journeyed to Damascus to bring them also that were there unto Jerusalem in bonds to be punished. And it came to pass, that, as I made my journey, and drew nigh unto Damascus, about noon, suddenly there shone from heaven a great light round about me. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest. And they that were with me beheld indeed the light, but they heard not the voice of him that spake to me. And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do. And when I could not see for the glory of that light, being led by the hand of them that were with me I came into Damascus. And one Ananias, a devout man according to the law, well reported of by all the Jews that dwelt there, came unto me, and standing by me said unto me, Brother Saul, receive thy sight.

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[1] These speeches are preserved in Acts of the Apostles, which was written by Dr. Luke who, as stated above, has been vindicated by archaeological facts to be an historian thoroughly reliable in the most minute and detailed matters. Therefore he has accurately preserved these great testimonials of this great Hebrew scholar. Hence they contain a truthful account of the facts as they actually occurred.

[2] Saul's name was changed to Paul, which is Roman, on his first missionary journey (Acts 13:9).

And in that very hour I looked up on him. And he said, The God of our fathers hath appointed thee to know his will, and to see the Righteous One, and to hear a voice from his mouth. For thou shalt be a witness for him unto all men of what thou hast seen and heard. And now why tarriest thou?* arise, and be baptized, and wash away thy sins, calling on his name. And it came to pass, that, when I had returned to Jerusalem, and while I prayed in the temple, I fell into a trance, and saw him saying unto me, Make haste, and get thee quickly out of Jerusalem; because they will not receive of thee testimony concerning me. And I said, Lord, they themselves know that I imprisoned and beat in every synagogue them that believed on thee: and when the blood of Stephen thy witness was shed, I also was standing by, and consenting, and keeping the garments of them that slew him. And he said unto me, Depart: for I will send thee forth far hence unto the Gentiles" (Acts 22:1-21).

Before King Agrippa II Paul delivered his second speech in which he explains why he became a Christian. "And Agrippa said unto Paul, Thou art permitted to speak for thyself. Then

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* As noted in Chapter XXIV, it is not pleasing to the Lord for one to be simply a secret believer. He who is thoroughly convinced that Jesus is the Hebrew Messiah and Savior of the world, of Whom the prophets spoke, must come out boldly and confess Jesus "in this adulterous and sinful generation." The Lord Himself said, "Be not afraid of them that kill the body, and after that have no more that they can do. But I will warn you whom ye shall fear: Fear him, who after he hath killed hath power to cast into hell; yea, I say unto you, Fear him" (Lk. 12:4, 5). One can never enjoy his fellowship with Jesus Christ and walk with God by faith as long as he pleases man. Dear friend, launch out boldly into the midst of the great sea of God's promises. If you stay close to the shore you will be continually in danger of being bombarded by men.

Paul realized that fact. He had no fear of men. He launched out immediately as soon as he was convinced that Jesus was his Messiah. He came out in the most public and open way and confessed his faith in Jesus by being baptized immediately. Wherefore, "why tarriest thou" O secret believer?

Elijah in his great warfare against Baalism at the Carmel contest urged the secret believers in God to cease "limping between the two sides." To them he declared, "If יהוה be God, follow him; but if Baal, then follow him" (I Kgs. 18:21). Again, my Hebrew friend, in this language let the author plead with you, if you are convinced that Jesus Christ is the Hebrew Messiah, to come out boldly in the light and blessings of the Lord and follow Him, obeying Him in every thing. You then can claim the promise that "every one that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit eternal life" (Matt. 19:29).

Paul stretched forth his hand, and made his defence: I think myself happy, king Agrippa, that I am to make my defence before thee this day touching all the things whereof I am accused by the Jews: especially because thou art expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently. My manner of life then from my youth up, which was from the beginning among mine own nation and at Jerusalem, know all the Jews; having knowledge of me from the first, if they be willing to testify, that after the straitest sect of our religion I lived a Pharisee. And now I stand *here* to be judged for the hope of the promise made of God unto our fathers: unto which *promise* our twelve tribes, earnestly serving *God* night and day, hope to attain. And concerning this hope I am accused by the Jews, O king! Why is it judged incredible with you, if God doth raise the dead? I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth. And this I also did in Jerusalem: and I both shut up many of the saints in prisons, having received authority from the chief priests, and when they were put to death I gave my vote against them. And punishing them oftentimes in all the synagogues, I strove to make them blaspheme; and being exceedingly mad against them, I persecuted them even unto foreign cities. Whereupon as I journeyed to Damascus with the authority and commission of the chief priests, at midday, O king, I saw on the way a light from heaven, above the brightness of the sun, shining round about me and them that journeyed with me. And when we were all fallen to the earth, I heard a voice saying unto me in the Hebrew language, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the goad. And I said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest. But arise, and stand upon thy feet: for to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things wherein thou hast seen me, and of the things wherein I will appear unto thee: delivering thee from the people, and from the Gentiles, unto whom I send thee, to open their eyes, that they may turn from darkness to light and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me. Wherefore, O king Agrippa, I was not

disobedient unto the heavenly vision: but declared both to them of Damascus first, and at Jerusalem, and throughout all the country of Judaea, and also to the Gentiles, that they should repent and turn to God, doing works worthy of repentance. For this cause the Jews seized me in the temple, and assayed to kill me. Having therefore obtained the help that is from God, I stand unto this day testifying both to small and great, saying nothing but what the prophets and Moses did say should come; how that the Christ must suffer, *and* how that he first by the resurrection of the dead should proclaim light both to the people and to the Gentiles. And as he thus made his defence, Festus saith with a loud voice, Paul, thou art mad; thy much learning is turning thee mad. But Paul saith, I am not mad, most excellent Festus; but speak forth words of truth and soberness. For the king knoweth of these things, unto whom also I speak freely: for I am persuaded that none of these things is hidden from him; for this hath not been done in a corner. King Agrippa, believest thou the prophets? I know that thou believest. And Agrippa *said* unto Paul, With but little persuasion thou wouldest fain make me a Christian. And Paul *said,* I would to God, that whether with little or with much, not thou only, but also all that hear me this day, might become such as I am, except these bonds" (Acts 26:1-29).

Dr. Luke gives the following account of Saul's conversion to Christianity in Acts 9:1-22: "But Saul, yet breathing threatening and slaughter against the disciples of the Lord, went unto the high priest, and asked of him letters to Damascus unto the synagogues, that if he found any that were of the Way, whether men or women, he might bring them bound to Jerusalem. And as he journeyed, it came to pass that he drew nigh unto Damascus: and suddenly there shone round about him a light out of heaven: and he fell upon the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And he *said,* I am Jesus whom thou persecutest: but rise, and enter into the city, and it shall be told thee what thou must do. And the men that journeyed with him stood speechless, hearing the voice,* but beholding no man. And Saul arose from the

* To the casual reader there appears to be a contradiction in the statement of Luke in Acts 9:7 "And the men that journeyed with him stood speech-

earth; and when his eyes were opened, he saw nothing; and they led him by the hand, and brought him into Damascus. And he was three days without sight, and did neither eat nor drink. Now there was a certain disciple at Damascus, named Ananias; and the Lord said unto him in a vision, Ananias. And he said, Behold, I *am here,* Lord. And the Lord *said* unto him, Arise, and go to the street which is called Straight, and inquire in the house of Judas for one named Saul, a man of Tarsus: for behold, he prayeth; and he hath seen a man named Ananias coming in, and laying his hands on him, that he might receive his sight. But Ananias answered, Lord, I have heard from many of this man, how much evil he did to thy saints at Jerusalem: and here he hath authority from the chief priests to bind all that call upon thy name. But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel: for I will show him how many things he must suffer for my name's sake. And Ananias departed, and entered into the house; and laying his hands on him said, Brother Saul, the Lord, *even* Jesus, who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight, and be filled with the Holy Spirit. And straightway there fell from his eyes as it were scales, and he received his sight; and he arose and was baptized; and he took food and was strengthened. And he was certain days with the disciples that were at Damascus. And straightway in the synagogues he proclaimed Jesus, that he is the Son of God. And all that heard him were amazed, and said,

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less, hearing the voice, but beholding no man," and the statement of Paul in Acts 22:9 "And they that were with me beheld indeed the light, but they heard not the voice of him that spake to me." This seeming discrepancy vanishes in the light of a knowledge of the use of the Greek cases. In 9:7 Luke puts the word "voice" in the genitive case, which, as all Greek grammarians know, is the case which designates "kind" or "species"; hence it is the case which is regularly used to describe an object or thing. Therefore its use excludes everything except that which is mentioned. In other words his use of the genitive case emphasized the fact that they heard an articulate voice and not some inarticulate sounds.

In 22:9 Paul put the word "voice" in the accusative case, which case is known by grammarians as that of "extension," inclusiveness, comprehensiveness. Paul's use of the accusative case here assumes what was stated by Luke, namely, that they actually heard the voice in the sense of receiving an audible impression, but shows that they were unable to understand the import of the words. Hence the agreement between the two statements in the light of the grammar is perfect.

Is not this he that in Jerusalem made havoc of them that called on this name? and he had come hither for this intent, that he might bring them bound before the chief priests. But Saul increased the more in strength, and confounded the Jews that dwelt at Damascus, proving that this is the Christ."

From Paul's own testimony and the historical statements of Luke one learns why Paul became a Christian. The facts, briefly stated, are these: as he in company with others was journeying toward Damascus, Jesus, the ascended Christ, caused a miraculous light to shine round about Saul, which was brighter than the noonday sun. Out of heaven He spoke to him. Saul, being brought in touch* with Jesus Christ and being in full possession of his mental faculties, realized that Jesus of Nazareth Whose followers he was persecuting was the Christ, the Hebrew Messiah. Being fully persuaded of his error in rejecting Jesus, he surrendered fully and completely to Him, accepting Him as his Lord and Saviour. Being blinded by the brilliancy of the light, and being led by others of his party, he entered the city of Damascus, where he remained three days in prayer and fasting. At the expiration of this time the Lord sent Ananias who laid his hands upon him, thus imparting the Holy Spirit to him and restoring his sight. He also baptized him. From that day Saul became a most ardent and powerful preacher of the Gospel.

Paul's sudden "right about face," spiritually speaking, may be

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* Vain attempts have been made by skeptics to break the force of Paul's testimony concerning his seeing Jesus in glory when he was on his way to Damascus. One of the attempted explanations is that suddenly he had an epileptic fit. This supposition is purely imaginary since there is not the remotest fragment of evidence pointing in that direction. Another explanation is that he suffered from hallucination. According to the discoveries of modern psychology such an explanation is impossible because one brain state precedes and prepares for the succeeding one. There was nothing in Paul's previous experience which could produce such an hallucination as this. As he journeyed on his way he was certain that he was doing the will of God and felt reasonably sure that he would be successful in His cause. Therefore there was nothing which could possibly produce an hallucination. Another explanation is that he suffered from sunstroke, for which position there is not the slightest bit of evidence. Paul's entire career from his conversion onward is a complete refutation of all such visionary hypothetical theories. On the other hand, his life, labors, and letters are positive proof that he was in full possession of his mental faculties when he met Jesus face to face.

From the day of his conversion onward, that experience was his polar star which guided him across the tempestuous waters of life.

illustrated as follows: If a person, being in full possession of his mental powers, is walking rapidly down the street, evidently with some object in mind, and suddenly turns around, walking just as rapidly in the reverse direction, one would conclude that there was a rational reason for his sudden change. Spiritually speaking, such is what Paul did. He was going in one direction (persecuting the Christians); after this experience he turned around and went in the direction from which he came (identifying himself with the Christians and preaching Christ). There was a reason for his turning, which is that he was thoroughly convinced that he had been mistaken, and that Jesus of Nazareth was his true Messiah and Redeemer. Thus one of the intellectual giants of the world of that day and time, being convinced of the Lordship of Jesus of Nazareth, in *full and complete surrender* bowed to Him and accepted Him as his Lord and Saviour, the Messiah of the Tenach.

V. The New Testament is the Final Word in the Analysis of the Human Heart, in Ethics, and in Spiritual Teaching

The Old Testament sets forth great and wonderful spiritual truths, but it is left for the New Testament to analyze man's spiritual condition and needs. To illustrate this point it is well to note that the Old Testament constantly speaks of sin, transgression, and iniquity; but it does not trace these evils to the fountain head as does the New Testament (see Rom. 6, 7), which analyzes the motives which actuate the heart. It reveals man to himself as no other book does. It is a mirror into which man may look and see himself as God sees him. It probes to the very depths of his soul and discovers to him his real self.

In ethics it is the final word. The highest ideal by which man may be guided in his relation to his fellowman is expressed in the Golden Rule.* "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets" (Matt. 7:12).

In spiritual teaching the New Testament is the acme of per-

* Attempts have been made to prove that Jesus was simply quoting from some great sage in making the statement. The attempt is only in vain. It is true that Confucius stated the negative side of the Golden Rule but that is far inferior to the statement of Jesus. Those apocryphal and apocalyptical books where statements which approximate this one appear are later than the statement of Jesus, and are echoes of His statement.

fection. It affirms that man's first duty is to seek God and His kingdom. Man's helpless condition is met by the assistance of the Holy Spirit of God. He has access to a throne of grace to which he may come at all times, obtain forgiveness of sins through the shed blood of Christ and strength and power which will enable him to live a life which will glorify and honor God. Thus the highest possible conception of spiritual life and fellowship with God is set forth. Since such mighty volumes of ethical and spiritual truths pour forth from its pages, one may illustrate the importance of that fact by the following illustration: When Columbus sailed up the Orinoco River, he declared that he had not discovered an island, but a continent; for, he said, such a river can drain only a continent. Since such mighty volumes of spiritual truths flow forth from the New Testament one cannot but exclaim that it came from God.

VI. The Religion of Christ, as Set Forth in the New Testament, Produces the Highest Type of Character

Many great and noble men have lived in the world during the past. Upon an examination of the innermost lives and souls of these great men, it will be discovered that those who have bowed the knee in recognition and worship of Jesus Christ as God manifest in the flesh, Whose shed blood cleanses from all sin, and who have accepted the New Testament as the revelation of God have scaled the highest heights of morality and spirituality. The teachings of the New Testament inspire and inculcate the finer graces and characteristics of the soul; they also produce those heroic qualities which enable men to face the stern realities of life, dealing with every man on the highest principles of righteousness and justice. These statements being true, as can be proved in innumerable instances, the New Testament is evidently not from man but from God.*

VII. The New Testament Has Met and Satisfied the Needs of Millions

God created man with his various faculties and likewise made those things which will satisfy the yearnings of the same. For in-

* The fact that the lives of many Christians do not approximate the ideal set forth in the New Testament does not discredit the religion of Christ. The failure is with men and not with Him and His teachings.

stance, He gave men eyes and has created scenes which satisfy this faculty. He gave men the sense of smell and created that which satisfies that sense. The same is true of all of their sense organs.

When He created man He gave him a soul which yearns after God. Millions of souls have sought rest and satisfaction in other things but finally have turned to the New Testament and to the Christ Who produced it and have found satisfaction, peace, and joy for their weary souls. They have lived in the world and have shed forth the fragrance of a holy life and, when the summons came to pass into the Great Beyond, they have met the inevitable hour in the triumph of a living faith, being fully assured that they will meet their God and Saviour Who died for them, together with their loved ones on the eternal shore.

From the seven different considerations presented in this chapter it becomes apparent to the truth-seeker that the New Testament is of the warp and woof of the Old Testament. If one accepts the "Ten Commandments," as was stated in Chapter II, he must in order to be logical, accept the entire Torah; if he accepts the Torah he must accept the entire Tenach (O. T.); if he accepts the Tenach, he must, to be consistent, accept the New Testament as the authoritative revelation from God.

The sixty-six books constituting the Old and New Testaments are a divine revelation,* i.e., they constitute messages which God gave through His inspired prophets and apostles to man. They are the Word of God in a special and unique sense in which no other book can claim to be, namely, the Spirit of God spoke God's message through them for man's good and salvation (see II Tim. 3:16, 17; II Pet. 1:21).

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* The young student may be bewildered by the fact that scholarly men often arrive at conclusions concerning the Scripture which are diametrically opposed. The scholarship of each may be unquestioned; the reasoning of each may be flawless, and yet different conclusions are reached. If an engineer survey a certain plot of ground and make his calculations according to his observations, though every step in the process may be flawless, his conclusion is erroneous unless he first locate the monument and from it make his measurements. If the assumptions of a logician, philosopher, or theologian upon which he bases his arguments be incorrect his conclusions likewise will be incorrect.

Any philosophy or theology whose basic principles are antagonistic to revealed religion and miracles and which place the religion of the Bible upon a naturalistic basis is false. Beware of the same!

Chapter XXII

THE NATURE OF THE GOD OF ISRAEL

HAVING seen that the books of the New Testament are of the same kind as those of the Old, hence the Word of God, the reader is now invited to study the subject of the God of Israel as presented therein. In the preceding chapter the statement was made that the New Testament conception of God is the same as that of the Old. It is now proper to furnish the proof of that assertion.

I. The Plurality of the God of Israel.

A. *God the Father.*

As there are statements in the Old Testament which refer to different Divine Persons, so there are in the New. There are constant references to the Father Who possesses all of the attributes and characteristics of an Omnipotent, Eternal Being; hence He is God. On one occasion Jesus of Nazareth prayed: "I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father, for so it was well-pleasing in thy sight" (Matt. 11:25, 26). Here God is addressed and is spoken of as the Creator of the entire universe.

In the speech at Lystra the Apostle Paul, in remonstrating with the inhabitants for attempting to render divine honors to Barnabas and himself, said, "Sirs, why do ye these things? We also are men of like passions with you, and bring you good tidings, that ye should turn from these vain things unto a Living God, who made the heaven and the earth and the sea, and all that in them is: who in the generations gone by suffered all the nations to walk in their own ways" (Acts 14:15, 16). Throughout the New Testament are constant references to that Divine Personality Who is called God the Father, but these references are sufficient.

B. *God the Son*

Jesus of Nazareth is likewise spoken of as God and worshipped as God. In Jno. 1:1-3 appears the following statement: "In the

beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made through him; and without him was not anything made that hath been made." In verse 14 occurs the statement, "And the Word ("Word" is the same as in verse 1) became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth." There can be no doubt concerning the fact that the passage refers to Jesus Christ. Hence He was one of the Divine Personalities Who assumed human form in order to redeem men. In Phil. 2:5-8 the Apostle Paul stated, "Have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient *even* unto death, yea, the death of the cross." From this quotation it is clear that Christ was God because He existed in the form of God. His being in the form of God is the fact which proves that He was God. Any article, for example, is thus named because it is in the form of said article. To be more specific, a watch is a watch because it is in the form of a watch. The same material could have been used to manufacture some other article. Had such been the case it would have been the other article and not a watch; hence to affirm that a thing is in the form of a certain article is to affirm that it is that article. Therefore when Paul affirms that Christ was in the form of God, he affirmed with no uncertain sound that He was God. Though He was God, He laid aside His glory (not His essential Divine nature) and entered the human sphere by Virgin Birth.

In praying to the Father (Matt. 11:27) Jesus said, "All things have been delivered unto me of my Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal *him.*" In this passage shines forth Jesus' own consciousness. He recognized that God was infinite and yet He affirmed that He was able to comprehend God and that no being except God could understand Him; therefore He was a Divine Being.

C. *God the Holy Spirit*

In Acts 5:1-11 occurs the narrative concerning Ananias and Sapphira who had sold a piece of property for a certain price and, desiring to appear more generous than they were, claimed that they had given all whereas they had given only a portion. When Ananias brought the money, Peter by the aid of the Holy Spirit said, "Ananias, why hath Satan filled thy heart to lie to the Holy Spirit, and to keep back *part* of the price of the land? . . . thou hast not lied unto men but unto God." In one breath Peter charged Ananias with lying to the Holy Spirit and with the next he affirmed that he had lied to God; therefore he called the Holy Spirit God; hence the Spirit is one of the Divine Personalities. In other passages the Holy Spirit is recognized as one of the Divine Persons. Therefore from the facts mentioned in this section it is clear that the New Testament recognizes a plurality of Divine Beings.

II. The Unity of the God of Israel

Since in the Old Testament the doctrine of the Unity of the Divine Personalities had been emphasized, there was little necessity for further emphasis upon this teaching. When, however, on one occasion Jesus claimed to be the Son of God, or, God manifest in the flesh, there arose a discussion which necessitated a statement from him affirming the oneness between Himself and God the Father. One of these occasions was when he went to Jerusalem at the Feast of Dedication, which feast was about three months before the Passover at which He was condemned to death. His opponents approached Him as He was walking in Solomon's Porch and asked Him plainly and directly: Ἕως πότε τὴν ψυχὴν ἡμῶν αἴρεις; εἰ σὺ εἶ ὁ χριστός, εἰπὸν ἡμῖν παρρησίᾳ. How long dost Thou hold us in suspense? If Thou art the Christ Χριστός tell us plainly." This question developed into a discussion, during which Jesus made the statement, "I and the Father are one" (John 10:30). By this statement He affirmed, not that they were one so far as personality was concerned, but one so far as essence, nature, character, and purpose are concerned as man and wife are one. A thorough understanding of this statement shows that the teaching of the Tenach concerning the plurality of God was assumed by Jesus.

Again, at the season of the Passover, at which He was condemned, in a quiet talk with His disciples which occurred just a few hours before His arrest, Philip, one of the disciples, asked Him: "Lord, show us the Father, and it sufficeth us," to which request Jesus replied, "Have I been so long with you, and dost thou not know me, Philip? He that hath seen me hath seen the Father; how sayest thou, Show us the Father?" (Jno. 14:9). Likewise, from this same quotation one sees the same assumption and teaching of the passage which has just been studied. The statement that the one who saw Him had seen the Father means, fundamentally, that He was of the same Divine essence or substance as the Father, and that the nature of the Father manifested itself in His own life. This language may be illustrated, imperfectly, however, by two girls whom the author knew when he was in college. These young ladies were twins and were so very much alike, in size, appearance, disposition, and voice that friends continually mistook one for the other. One could correctly, according to the usage of the language of all nations, say that when he saw one of these girls he saw the other. It was in this sense that Jesus made the statement that "He that hath seen me hath seen the Father." On another occasion Jesus affirmed that He and the Father were one (Jno. 10:30).*

* One may ask since God and Jesus Christ are one, i.e., both are Divine Personalities, what did Jesus mean when He made the statement: "For the Father is greater than I" (Jno. 14:28). There is perfect harmony between the two positions. Jesus was looking at Himself not as God but as the God-Man; hence from that point of view He correctly stated that God was greater than He since by assuming human form He voluntarily imposed limitations upon Himself. A similar statement to this one is found in Mark 10:18: "And Jesus said unto him, Why callest thou me good? none is good save one, *even* God." Philosophically, the term "the good" was synonymous with the word "God." The question, "Why callest thou me good?" was to draw an expression from the young man concerning his idea of Jesus. Since, as the young man admitted, He was "good," and since there is but One Who is good in this sense, Jesus wished to lead him to an expression of his belief in His Deity.

It may be asked "How could He be God and thus limit Himself?" This question may never be fully and satisfactorily answered, but an analogy may enable one to realize more fully the possibility of such a limitation. A perfectly normal person in good health could submit to being anaesthetized. While he is completely under the power of the anaesthetic, consciousness ceases; therefore mental activity is arrested by self-imposed limitations. The extent to which one submits to the anaesthetic will determine the degree of the limitation. Though Jesus did limit Himself in some ways, He was always conscious of His Divine nature and of His relationship to God and the world.

III. The Trinity of the God of Israel

Having seen the plurality and the unity of the God of Israel as set forth in the New Covenant, it is now proper to advance to the study of the Trinity. The first occurrence of this subject in the New Testament is found in the baptism of Jesus by John the Baptist.*

When John יוֹחָנָן, who was regarded by the Jewish people as a man of God, retired from the wilderness of Judaea to the region beyond the Jordan, great multitudes went to him, confessed their sins, and submitted to baptism in the Jordan River. Then Jesus, likewise, went and asked John to baptize Him; to which request John responded by stating that he needed to be baptized by Jesus. To this protest Jesus replied: "Suffer *it* now: for thus it becometh us to fulfil all righteousness." When He was baptized He went up out of the water, and the heavens were opened unto

* That John the Baptist is an historical character is seen in the works of the Jewish historian, Josephus. Concerning him he said: "Now some of the Jews thought that the destruction of Herod's army came from God, and that very justly, as a punishment for what he did against John, that was called the *Baptist;* for Herod slew him, who was a good man, and commanded the Jews to exercise virtue, both as to righteousness towards one another, and piety towards God, and so to come to baptism; for that the washing (with water) would be acceptable to Him if they made use of it, not in order to the putting away (or the remission) of some sins only, but for the purification of the body; supposing still that the soul was thoroughly purified beforehand by righteousness.

Now when (many) others came in crowds about him, for they were very greatly moved (or pleased) by hearing his words, Herod, who feared lest the great influence John had over the people might put it into his power and inclination to raise a rebellion, (for they seemed ready to do anything he should advise) thought it best, by putting him to death, to prevent any mischief he might cause, and not bring himself into difficulties, by sparing a man who might make him repent of it when it should be too late. Accordingly he was sent a prisoner, out of Herod's suspicious temper, to Macherus, the castle I before mentioned, and was there put to death. Now the Jews had an opinion that the destruction of this army was sent as a punishment upon Herod and a mark of God's displeasure to him" (Antiquities of The Jews, Book 18, Chapter 5).

Concerning Jesus, the same author wrote: "Now there was about this time Jesus, a wise man, if it be lawful to call him a man; for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. He was (the) Christ Χριστός. And when Pilate, at the suggestion of the principal men amongst us, had condemned him to the cross, those that loved him at the first did not forsake him; for he appeared to them alive again the third day; as the divine prophets had foretold these and ten thousand other wonderful things concerning him. And the tribe of Christians, so named from him, are not extinct at this day" (Josephus).

Him and He saw the Spirit of God descending as a dove, and lo, there was a voice out of the heavens, saying: "THIS IS MY BELOVED SON, IN WHOM I AM WELL PLEASED" (Matt. 3:13-17; Mark 1:9-11).

Here appears the Trinity at the beginning of the personal ministry of Jesus: The Father in heaven speaking; Jesus, the Son of God, having been baptized, coming up out of the water; and the Spirit of God in the form of a dove descending upon Him.

After Jesus, Who was crucified by the Romans at the instigation, not of the Jewish nation, but of certain of their leaders, arose from the dead He appeared to the disciples alive during a period of forty days, which facts are well attested by historical testimony. As was recorded by Matthew מתתיהו (Matt. 28:18-20) Jesus said: "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." In this passage the three persons, Father, Son, and Holy Spirit, are the same ones mentioned in Isa. 48:16: "The Lord God (Father) hath sent me (Son), and His Spirit (the Holy Spirit)." Again, the Trinity appears in Eph. 4:4-6. *"There is* one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all." Here, the Apostle Paul inspired by the Spirit of God urged Christians to live godly, consecrated, clean lives, endeavoring to keep and maintain at all times the unity of the Spirit in the bond of peace. The basis upon which he grounds his plea is that there is one Spirit (verse 4), one Lord (Jesus) (verse 5), and one God and Father (verse 6). Again, the Trinity appears in the doxology of II Cor. 13: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all."

Numerous passages could be cited in which appear clear statements in regard to the three Divine Personalities Who constitute a unity, but the references given above are sufficient. It is well to note in this connection, however, that all the attributes of Divine Personality are predicated, in various passages, of each of these

three persons; hence they are "three in one," Israel's אֱלֹהִים a trinity in unity. Such was the conception of the inspired Apostle Paul who at Athens spoke of "the Godhead," which expression refers to the "three in one."

Again, in Col. 2:9 Paul referred to the Godhead in the expression: "For in Him (Christ) dwelleth all the fulness of the Godhead bodily." Dr. Leander S. Keyser states clearly the doctrine of the Trinity: "God is a Trinity—that is, He is both one and three. But remember, He is not both one and three in the same respect. There are many things right around us that are one in one respect and three in another respect. So God is one as to His essence or being, but three as to hypostases, persons, and modes of life and functioning."

Again Dr. Keyser affirms: "However, no trained theologian has ever contended that God is a mathematical, material Trinity. No; God is a psychical or spiritual Trinity. The Bible itself says, 'God is a Spirit.' Therefore our best illustrations of this doctrine are to be found, not in the material realm, but in the mental or psychical. Have you ever thought about it that in a very inner sense the human mind has a triune constitution? It is made up of the Intellect, the Sensibility, and the Will—that is, the cognitive, the emotional and the volitional functioning powers. Yet they do not constitute three minds, but only one mind. More than that, the mind is a unitary entity, and is not made up of parts as a lump of material substance is. Therefore, the Intellect is the whole mind, the Sensibility is the whole mind, and the Will is the whole mind; each and all are identically the same substance or quiddity. Each in substance is equal to all, and yet all together are equal to each. Thus we see again that an entity can be, in a very mysterious and profound way, one in one respect and three in another. So with the Triune God. Only God is *personally* Triune, not only *functionally*. This distinction must be made to avoid the old heresy of Modalism, advocated by Sabellius and others in the early days of the Christian Church."*

* "Among the heathen, if at all civilized," says Archdeacon Lee, "every type and image of Deity, all that stands in immediate relation to It,—all, in short, in which the Divine completes itself, has the stamp of *Three*. This idea almost forces itself on the mind when man contemplates Creation: there are *three* dimensions of Space; Time is *past, present, future;* the

Says Dr. Haldeman: "Where the actinic is, the luminiferous and calorific are. The actinic cannot be seen nor felt. The calorific cannot be seen, but may be felt. The luminiferous is both seen and felt, and is the revelation and expression of the other two. What an absurdity it would be to reject any two of these properties and call the remaining one light! Nay, light is one and yet three; light is three and yet one. And Holy Scripture says: God is light. God is one substance—one God, and yet three persons—Father, Son and Holy Spirit. In spite of the fact that the personalities are distinct, they cannot be separated from each other. Where the One is, the others are. Where the Father is, the Son and Spirit are. Where the Spirit is, the Father and Son are. The Father can be neither seen nor felt. The Spirit cannot be seen, but may be felt. The Son can be both seen and felt, and is the revelation and expression of the other two. What an absurdity it would be to reject any two of these persons of the Godhead and call the remainder one God! Nay, God is One and yet three. God is three and yet One!" The Scripture: "No one can say Jesus is Lord (more than a common, pious Orthodox Jew) except in the Holy Spirit" (I Cor. 12:3).

Universe offers to the view *Sky, Earth, Sea.* . . . It is but natural indeed that the essential character of the Triune GOD, as He has revealed Himself, should be impressed upon His works. And so, in the record of Revelation, *Three* is the numerical 'signature' of the Divine Being, and of all that stands in any real relation to God" (Speaker's Commentary, Introduction to Revelation, p. 474).

R. McCormack in his book "The Heptadic Structure of Scripture" quotes from Dr. T. A. G. Balfour's book "The Typical Character of Nature" as follows: "The whole world from its foundation, seems to have been designed to proclaim a Tripersonal God, but only in the three-fold constitution of man was the whole realized in one nature. Body, soul, and spirit are the *three* constituents of man, as he comes perfect from the hands of his Creator, and each was, in my opinion, designed to symbolize or represent a distinct person in the Godhead.

"Again, every one conversant with human embryology knows that the whole structures of the human body are developed from *three* laminae, or layers, viz., the serous or animal, the vascular, and the mucous or vegetative layer. . . . If we take the vertebra, whose importance is seen in classification, and also in the fact that it is the first formed portion of the osseous system, we shall discover *three* essential portions, and only three, which have been styled the *body*, the *neurapophysis*, and the *haemapophysis*, and these three, when modified in various ways, contain the whole internal organs.

"The doctrine of the Trinity, therefore," proceeds Dr. Balfour, "is not one which is peculiar to Scripture, but which is inwoven in the very constitution of man, and to which all Nature bears its willing testimony."

"I have said it is inwoven in man's very constitution,—how otherwise can we account for the circumstance that the doctrine of a *Trinity* should appear in the religious tenets of so many nations,—how otherwise can the fact be explained that the greatest thinkers of antiquity admitted a *trinity* of *persons* as the highest of their gods,—and, as reason and speech λόγος ἐνδιάθετος and λόγος προθορικός are the distinctive peculiarities of man, how can we, on other principles, account for the fact, that in his speech he is limited to a *three*-fold mode of expressing his thoughts, and that *three persons in grammar express all the relationships among mankind,* and that there are but *three* degrees of comparison of qualities? Again, we find that *three* things, viz., a subject, a predicate, and a copula, are indispensably necessary for even the simplest proposition, and also that *three* propositions are necessary to constitute a syllogism, which, in the process of reasoning, we so constantly employ; these are the major and minor premises, and the conclusion, which, again, contain only three terms, viz., major, minor, and middle.

"I said, also, that all Nature bears her willing testimony to the same glorious truth, as appears in the *three* great kingdoms, viz., mineral, vegetable, and animal, which matter, as unorganized and organized, presents to our view; and in the *three* only forms which that matter can assume, viz., solid, liquid, and aeriform. Hath not God, Who commanded the light to shine out of darkness, also thereby shined into our hearts to give a knowledge of His Tripersonality? for in the one ray we have the *three* colours, red, yellow, and blue; or, viewing them in another relation, we are still limited to the three, calorific, luminous, and actinic."

"So Archdeacon Basil Wilberforce wrote: 'Prof. Tyndall discovered, by experiments with the spectrum, that an intensely heated body emits at the same time three rays, producing entirely different results, whilst this trinity of rays form such a unity as to be inseparable. There is, first, the 'heat ray,' which is felt but not seen; secondly, the 'light-ray,' which is seen but not felt; thirdly, the 'actinic ray,' which is neither felt nor seen but is only known by its effects, such as its chemical action in the operations of photography. These are all one, all in an inseparable unity, and yet one is not the other, and not one can exist except in conjunction with the others. So in the Holy Trinity we have The Father, felt but not seen, 'No man hath seen God at any time,' The Son, the light ray, 'I am the light of the world,' seen but not felt, not touched except by the touch of faith—'though the multitudes thronged Him.' The Holy Ghost, neither felt nor seen, but known by His effects in conversion, renewal and sanctification; sensitizing the heart of man to receive the photograph of its God when the Light of the World is poured into it. Thus even a superficial study of the analogies of nature forbids me to allow that 'threeness in unity' is either absurd or unphilosophical."

To the casual reader there seems to be a contradiction between the statements of Dr. Haldeman found in the text at the top of page 300 and those of Archdeacon Wilberforce found in the paragraph above. The discrepancy disappears when we remember that Wilberforce was quoting the scientific view as held in the day of Professor Tyndal, whereas Dr. Haldeman states the present-day scientific theory.

Contradictory views in the scientific world are constantly appearing. Many theories held today will be thrown into the discard tomorrow. Hence we need not become alarmed at the contradictions found in the works of men. It is indeed a source of great comfort and satisfaction for the believer to know that modern archæological discoveries have in every instance confirmed the Scripture narrative where disbelief had cast doubt upon the accuracy of the sacred record.

Chapter XXIII

THE HUMANITY OF THE GOD OF ISRAEL

I. Jesus, the God-Man

AS SET forth elsewhere in this book, the Hebrew Messiah, according to Gen. 49:10, was to appear before the collapse of the Jewish state, which event occurred in the year 70 A. D. Likewise, the Messiah was to appear within 483 years after the issuing of the imperial decree for the Jews to return from Babylonian captivity to restore their national existence. According to Rashi and the Talmud, the time has already passed for the appearing of the Messiah.

Since, according to the prediction, Messiah was to appear during the existence of the Second Temple, it becomes a matter of paramount importance for every Hebrew to study the history of those days to ascertain who really was the Messiah, since there was a number of illustrious Hebrew men who wielded great influence upon the nation and its destiny. When all of the facts are known, of all of these men living at that time none of them could have been entered in the list of possible Messianic candidates except Jesus of Nazareth. The reason for this fact is that His nativity, career, and tragic death are so very clearly outlined in the Old Testament that it is impossible for an imposter to deceive an honest truth-seeker who is familiar with the prophecies. An unadorned pen picture of the Messiah's birth and life, as presented in the Old Testament, may be drawn in the following statements: "He Whose goings forth are from of old, from everlasting" was to be born in Bethlehem of Judah (Mic. 5:2), of a virgin (Isa. 7:14), from the tribe of Judah (Gen. 49:10), of the house of David (Isa. 9:6, 7), and before the destruction of Jerusalem. He was to be "the Lord our righteousness" (Jer. 23:6); hence pure, spotless, and holy. He was to be anointed "to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening *of the prison* to them that are bound; to proclaim the year of the Lord's favor" (Isa. 61:1, 2). Finally, He was to be rejected

by the nation, and, having been subjected to cruel treatment, to be slain for the transgression of the world (Isa. 52:13-53:12).* He was to rise from the dead (Psa. 16:8-11), and to ascend to the right hand of the throne of God (Psa. 110:1).

A comparison of the prophecies of the Old Testament with those Scriptures of the New Testament which relate the birth, life and death of Jesus of Nazareth produces the profound conviction that He was "the fulfillment" of said Scriptures. This fact proves beyond a doubt that He was the Hebrew Messiah.

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made through him; and without him was not anything made that hath been made. In him was life; and the life was the light of men. And the light shineth in the darkness; and the darkness apprehended it not. There came a man, sent from God, whose name was John. The same came for witness, that he might bear witness of the light, that all might believe through him. He was not the light, but *came* that he might bear witness of the light. There was the true light, *even the light* which lighteth every man, coming into the world. He was in the world, and the world was made through him, and the world knew him not. He came unto his own, and they that were his own received him not. But as many as received him, to them gave he the right to become children of God, *even* to them that believe on his name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth. John beareth witness of him, and crieth, saying, This was he of whom I said, He that cometh after me is become before me: for he was before me. For of his fulness we all received, and grace for grace. For the law was given through Moses; grace and truth came through Jesus Christ. No man hath seen God at any

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* For a list of prophecies concerning the death of the Messiah as found in the Old Testament, and statements of the sufferings and death of Jesus of Nazareth see a little pamphlet entitled "Prophecies of Centuries Fulfilled in a Day," published by the Biola Book Room, 536 South Hope Street, Los Angeles.

time; the only begotten Son, who is in the bosom of the Father, he hath declared *him*" (Jno. 1:1-18).

The above quotation is from the writings of John, the Apostle, who followed Jesus during His entire personal ministry and who suffered exile on the Isle of Patmos because of his being true to Jesus Christ and bearing a faithful testimony to the things which he saw, heard, and knew were facts and truths. Therefore his statements are worthy of all acceptation.

According to this statement He Who was the Word in association with God was God. It was this same One Who created the entire material universe (vs. 1-3). According to v. 14 this same Divine Personality "became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth." This Individual, Who is God in human form, and of Whom John is speaking, is Jesus of Nazareth. A study of this passage in connection with Isa. 9:6(5) produces the profound conviction that the birth of Jesus was "the fulfillment" of Isaiah's prophecy. The prediction of Isa. 7:14 which declares that "Behold, the virgin shall conceive, and shall bear a son and shall call his name Immanuel" was fulfilled in the birth of Jesus of Nazareth, as set forth by Matthew. "Now the birth of Jesus Christ was on this wise: When his mother Mary had been betrothed to Joseph, before they came together she was found with child of the Holy Spirit. And Joseph her husband, being a righteous man, and not willing to make her a public example, was minded to put her away privily. But when he thought on these things, behold, an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Spirit. And she shall bring forth a son; and thou shalt call his name Jesus; for it is he that shall save his people from their sins. Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying, Behold, the virgin shall be with child, and shall bring forth a son, And they shall call his name Immanuel; which is, being interpreted, God with us. And Joseph arose from his sleep, and did as the angel of the Lord commanded him, and took unto him his wife; and knew her not till she had brought forth

a son: and he called his name Jesus" (Matt. 1:18-25). The statement of Dr. Luke, the expert scientist and reputable historian, concerning the birth of Jesus is as follows: "And the angel said unto her, Fear not, Mary: for thou hast found favor with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Lk. 1:30-33).

As was seen in Chapter XXII, Paul in Phil. 2:5-8 affirmed that Christ Jesus Who existed in the form of God (therefore was God) laid aside His glory and took the form of a servant, i. e., He took upon Himself the fleshly nature and became obedient unto death, yea, the death of the Cross. In this statement the same great fact which was stated by Isaiah (9:6(5) and by John (1:1-18) is affirmed by Paul. Again, in Heb. 1:1-4 the coming of one of the Divine Beings into the world in the form of a man is declared: "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in *his* Son, whom he appointed heir of all things, through whom also he made the worlds; who being the effulgence of his glory, and the very image of his substance, and upholding all things by the word of his power, when he had made purification of sins, sat down on the right hand of the Majesty on high; having become by so much better than the angels, as he hath inherited a more excellent name than they." In verse 2 He is called God's Son (human nature) whereas in verse 3 He is spoken of as "the effulgence of His glory and the very image of His substance, and upholding all things by the word of His power" Who, "when He had made purification of sins, sat down on the right hand of the Majesty on high." In other words the writer avers that the man Jesus was God incarnate, being the very image (form) of His (God's) substance, and that He is carrying all things by the word of His power toward a definite goal in the future.

II. Evidence That Jesus Is the God-Man

In an encounter with the Jerusalem authorities, as is recorded in John 5, Jesus stated, "My Father worketh even until now, and I work." By this statement the Jews understood that He claimed to sustain a special relationship to God which was sustained by none other, which relationship made Him equal with God. In the debate which followed (verses 19-29) Jesus maintained that He was "the Son" (verse 19), and that He, "the Son of God," shall give life to the dead who hear His voice (verse 25). As evidence that He was "the Son of God," the God-Man, He offered four proofs (verses 30-47): "I can of myself do nothing: as I hear, I judge: and my judgment is righteous; because I seek not mine own will, but the will of him that sent me. If I bear witness of myself, my witness is not true. It is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. Ye have sent unto John, and he hath borne witness unto the truth. But the witness which I receive is not from man: howbeit I say these things, that ye may be saved. He was the lamp that burneth and shineth; and ye were willing to rejoice for a season in his light. But the witness which I have is greater than *that of* John; for the works which the Father hath given me to accomplish, the very works that I do, bear witness of me, that the Father hath sent me. And the Father that sent me, he hath borne witness of me. Ye have neither heard his voice at any time, nor seen his form. And ye have not his word abiding in you: for whom he sent, him ye believe not. Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; and ye will not come to me, that ye may have life. I receive not glory from men. But I know you, that ye have not the love of God in yourselves. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. How can ye believe, who receive glory one of another, and the glory that *cometh* from the only God ye seek not? Think not that I will accuse you to the Father: there is one that accuseth you, *even* Moses, on whom ye have set your hope. For if ye believed Moses, ye would believe me; for he wrote of me (cf. Deut. 18:15-18). But if ye believe not his writings, how shall ye believe my words?"

The first witness whom Jesus presented was John the Baptist (verses 33-35). The second proof was His works (verse 36). The third proof was the testimony of the Father (verse 37; Matt. 3:17). The last witness was the Scriptures (verses 39-47). The above four witnesses were unimpeachable and established His claims to being the God-Man. The consciousness of Jesus likewise is an unimpeachable witness to His Divine nature. At the age of twelve He was conscious of His life's work as is seen in Lk. 2:41-51, especially in His reply to His mother: "How is it that ye sought me? Knew ye not that I must be in my Father's house?" Throughout His entire ministry He was aware of Whom He was and of the special relationship which he sustained to God the Father. This Divine consciousness beautifully shines forth in the Sermon on the Mount (Matt. 5-7). In this sermon He constantly referred to the law which was given at Mount Sinai and placed His utterances alongside of them as of equal value. This fact proves conclusively that He was conscious of His being on an equality with God.

Additional proof that Jesus was the God-Man lay in the fact that His life was pure and holy, and that He claimed to be God. On one occasion He challenged His opponents to name even one sin of which He was guilty (Jno. 8:46). They, however, were unable to mention any. All men who have really studied the life and character of Jesus recognize in Him the highest ideal of humanity and have been unable to find a blemish in His character. All men are sinful; He alone was sinless; therefore He was Divine.* Even unbelievers accord to Him the highest place among men. His ethics are admitted to be the highest conceivable. His utterances are unimpeached and since He plainly and unmistakably claimed to be God manifest in the flesh, being a good man He was what He claimed to be, namely, the God-Man. It has well been said that one must accept one of the alternatives: Jesus Christ was either God or a base deceiver. Since He cannot be

* The picture of Jesus as presented in the Gospel records is natural, consistent, and lifelike. There is nothing artificial to be found. All utterances and deeds harmonize. Each additional fact and utterance adds cumulative confirmation to the conviction that the picture of Jesus in the New Testament is true to fact; that Jesus did live; and that He lived the life which is therein set forth.

and is not classed as a deceiver, He must be recognized as the God-Man. Therefore He is the fulfillment of the prophetic predictions found throughout the Tenach.

III. Jesus, the Lamb of God

According to the Old Testament foreview of the work of the Messiah, He was to come during the time of the Second Temple and, by dying, to make atonement for the sins of the nation. John the Baptist recognized in Jesus the fulfillment of those prophecies which spoke of the atoning death of the Messiah, when, in pointing his disciples to Jesus he said: "Behold, the Lamb of God, that taketh away the sin of the world!" (Jno. 1:29). Jesus also stated that He came to give His life a ransom for many (Matt. 20:28). That night before He was betrayed and arrested He observed the Passover Supper (Lk. 22:19, 20). In doing this Jesus explained that the symbolic significance of the bread is that it represents His body and that the fruit of the vine symbolizes His Blood which is poured out for the world. In Matthew's account of the Last Supper he shows in what way the Blood of Jesus is poured out for men: "For this is my blood of the covenant, which is poured out for many unto remission of sins." Thus did Jesus explain beforehand the significance of His death, namely, that He was the One Who was typified by the sacrifices commanded by Moses, and that His death was to atone for the sins of the world just as was seen in the study of Isa. 53 (Chapter XVIII).

IV. The Typical Significance of the Mosaic Sacrifices

Moses declared "For the life of the flesh is in the blood; and I have given it to you upon the altar to make atonement for your souls: for it is the blood that maketh atonement by reason of the life" (Lev. 17:11). Each year a sacrifice had to be made on Yom-Kippur in order to roll the sins of the people forward a year. But these sacrifices could never take away sins for the inspired writer in Heb. 10:1-4 declared: "For the law having a shadow of the good *things* to come, not the very image of the things, can never with the same sacrifices year by year, which they offer continually, make perfect them that draw nigh. Else would they not have ceased to be offered? because the worshipers, having been once cleansed, would have had no more consciousness

of sins. But in those *sacrifices* there is a remembrance made of sins year by year. For it is impossible that the blood of bulls and goats should take away sins." According to this inspired utterance the tabernacle with its Aaronic priesthood and divine service, which in the days of Solomon was displaced by the temple and its service, was only a shadow of the realities in Christ.

V. The All-Sufficiency of the Atonement of Christ

Again, the same inspired writer sets forth the all-sufficiency of the atonement of Christ by contrasting it with the insufficiency of the sacrifices under the Law. "But Christ having come a high priest of the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, nor yet through the blood of goats and calves, but through his own blood, entered in once for all into the holy place, having obtained eternal redemption. For if the blood of goats and bulls, and the ashes of a heifer sprinkling them that have been defiled, sanctify unto the cleanness of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, cleanse your conscience from dead works to serve the living God? And for this cause he is the mediator of a new covenant, that a death having taken place for the redemption of the transgressions that were under the first covenant, they that have been called may receive the promise of the eternal inheritance. For where a testament is, there must of necessity be the death of him that made it. For a testament is of force where there hath been death: for it doth never avail while he that made it liveth. Wherefore even the first *covenant* hath not been dedicated without blood. For when every commandment had been spoken by Moses unto all the people according to the law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people, saying, This is the blood of the covenant which God commanded to youward. Moreover the tabernacle and all the vessels of the ministry he sprinkled in like manner with the blood. And according to the law, I may almost say, all things are cleansed with blood, and apart from shedding of blood there is no remission. It was necessary therefore that the copies of the things in the heavens should be cleansed with

these; but the heavenly things themselves with better sacrifices than these. For Christ entered not into a holy place made with hands, like in pattern to the true; but into heaven itself, now to appear before the face of God for us: nor yet that he should offer himself often, as the high priest entereth into the holy place year by year with blood not his own; else must he often have suffered since the foundation of the world: but now once at the end of the ages hath he been manifested to put away sin by the sacrifice of himself" (Heb. 9:11-26). Jesus, knowing that it was His Blood alone that can cleanse from sin and bring one into fellowship with God, said: "I am the way, and the truth, and the life: no one cometh unto the Father, but by me" (Jno. 14:6). No observance of ritualism and ceremonies can give life. No law can be given which can impart life: "For if there had been a law given which could make alive, verily righteousness would have been of the law" (Gal. 3:21). In harmony with these truths and facts Peter declared, *"And in none other (than Jesus) is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved"* (Acts 4:12). Again, Peter in talking to the "sojourners of the dispersion" in certain districts declared that "Ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers; but with precious blood, as of a lamb without blemish and without spot, *even the blood* of Christ" (I Pet. 1:18, 19).

Thus Jesus fulfilled to the very letter the Messianic promises up to the point of the session of the Messiah at the right hand of the throne of God, i. e., those predictions which foretold the miraculous conception and birth of Messiah, His personal ministry, His rejection by the Jews, His death, burial and resurrection, His ascension to the right hand of the throne of God, and session there were fulfilled literally in Jesus of Nazareth. At present He is there and will remain until the time arrives for Him to return to earth, to set up His government in Jerusalem, and to reign over the earth.

Chapter XXIV

ENTERING INTO PEACE WITH THE GOD OF ISRAEL

I. The Individual

A. *The Resurrection of Jesus, and World-Wide Commission*

"NOW late on the Sabbath day, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre. And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. His appearance was as lightning, and his raiment white as snow: and for fear of him the watchers did quake, and became as dead men. And the angel answered and said unto the women, Fear not ye; for I know that ye seek Jesus, who hath been crucified. He is not here; for he is risen, even as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples, He is risen from the dead; and lo, he goeth before you into Galilee; there shall ye see him: lo, I have told you. And they departed quickly from the tomb with fear and great joy, and ran to bring his disciples word. And behold, Jesus met them, saying, All hail. And they came and took hold of his feet, and worshipped him. Then saith Jesus unto them, Fear not: go tell my brethren that they depart into Galilee, and there shall they see me.

"Now while they were going, behold, some of the guard came into the city, and told unto the chief priests all the things that were come to pass. And when they were assembled with the elders, and had taken counsel, they gave much money unto the soldiers, saying, Say ye, His disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and rid you of care. So they took the money, and did as they were taught: and this saying was spread abroad among the Jews, *and continueth* until this day.

"But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. And when they saw him, they worshipped *him;* but some doubted. And Jesus came to them

and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world" (Matt. 28).

The quotation from Matthew above recounts the facts of the empty tomb, the attempt on the part of the Sanhedrin to suppress the good news that Jesus had risen from the dead, and the record of the world-wide commission by Jesus to His disciples to proclaim the Gospel.

B. *The Ascension of Jesus*

"The former treatise I made, O Theophilus, concerning all that Jesus began both to do and to teach, until the day in which he was received up, after that he had given commandment through the Holy Spirit unto the apostles whom he had chosen: to whom he also showed himself alive after his passion by many proofs, appearing unto them by the space of forty days, and speaking the things concerning the kingdom of God: and, being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, *said he,* ye heard from me: for John indeed baptized with water; but ye shall be baptized in the Holy Spirit not many days hence.

"They therefore, when they were come together, asked him, saying, Lord, dost thou at this time restore the kingdom to Israel? And he said unto them, It is not for you to know times or seasons, which the Father hath set within his own authority. But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth. And when he had said these things, as they were looking, he was taken up; and a cloud received him out of their sight. And while they were looking steadfastly into heaven as he went, behold two men stood by them in white apparel; who also said, Ye men of Galilee, why stand ye looking into heaven? this Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven. Then returned they unto Jerusalem from the mount called Olivet, which is nigh unto Jerusalem, a Sabbath

day's journey off. And when they were come in, they went up into the upper chamber, where they were abiding; both Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James *the son* of Alphaeus, and Simon the Zealot, and Judas *the son* of James. These all with one accord continued steadfastly in prayer, with the women, and Mary the mother of Jesus, and with his brethren" (Acts 1:1-14).

After the Resurrection and during a period of forty days Jesus appeared alive to various individuals and groups, the largest of which was above 500. The last of these appearances is recorded in the passage from Acts 1 quoted above. At this final meeting Jesus again promised the disciples the comfort, aid, and the power of the Holy Spirit Who would come to them not many days hence. Likewise, during the interview the disciples asked Him if it was His plan to restore the kingdom to Israel at that time. This question coming from the disciples whose spiritual eyes had been opened that they might understand the Scriptures (Lk. 24:45) and whom Jesus had taught during the forty days concerning the kingdom proves that it is in the plan of God to restore the kingdom to Israel in the future. The fact that He did not correct them on this point is also proof that He approved of that position. In fact, His answer that "It is not for you to know times or seasons which the Father hath set within His own authority" is absolute proof that He taught it. In verses 9-11 appears an account of His ascension to the right hand of the throne of God. In verses 12-14 appears a list of eleven of the Apostles. In verses 15-26 is the record of the choice of Matthias to take the place of Judas, the traitor.

C. *The First Proclamation of the Gospel in Jerusalem*

1. THE TENSE SITUATION IN JERUSALEM

"And when the day of Pentecost was now come, they were all together in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.

"Now there were dwelling at Jerusalem Jews, devout men, from every nation under heaven. And when this sound was heard, the multitude came together, and were confounded, because that every man heard them speaking in his own language. And they were all amazed and marvelled, saying, Behold, are not all these that speak Galilaeans? And how hear we, every man in our own language wherein we were born? Parthians and Medes and Elamites, and the dwellers in Mesopotamia, in Judaea and Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt and the parts of Libya about Cyrene, and sojourners from Rome, both Jews and proselytes, Cretans and Arabians, we hear them speaking in our tongues the mighty works of God. And they were all amazed, and were perplexed, saying one to another, What meaneth this? But others mocking said, They are filled with new wine.

"But Peter, standing up with the eleven, lifted up his voice, and spake forth unto them, *saying,* Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and give ear unto my words. For these are not drunken, as ye suppose; seeing it is *but* the third hour of the day; but this is that which hath been spoken through the prophet Joel: And it shall be in the last days, saith God, I will pour forth of my Spirit upon all flesh: And your sons and your daughters shall prophesy, And your young men shall see visions, And your old men shall dream dreams: Yea and on my servants and on my handmaidens in those days Will I pour forth of my Spirit; and they shall prophesy. And I will show wonders in the heavens above, And signs on the earth beneath; Blood, and fire, and vapor of smoke: The sun shall be turned into darkness, And the moon into blood, Before the day of the Lord come, That great and notable *day:* And it shall be, that whosoever shall call on the name of the Lord shall be saved. Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God unto you by mighty works and wonders and signs which God did by him in the midst of you, even as ye yourselves know; him, being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay: whom God raised up, having loosed the pangs of death: because it was not possible that he should be holden

of it. For David saith concerning him, I beheld the Lord always before my face; For he is on my right hand, that I should not be moved: Therefore my heart was glad, and my tongue rejoiced; Moreover my flesh also shall dwell in hope: Because thou wilt not leave my soul unto Hades, Neither wilt thou give thy Holy One to see corruption. Thou madest known unto me the ways of life; Thou shalt make me full of gladness with thy countenance. Brethren, I may say unto you freely of the patriarch David, that he both died and was buried, and his tomb is with us unto this day. Being therefore a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins he would set *one* upon his throne; he foreseeing *this* spake of the resurrection of the Christ, that neither was he left unto Hades, nor did his flesh see corruption. This Jesus did God raise up, whereof we all are witnesses. Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear. For David ascended not into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, Till I make thine enemies the footstool of thy feet. Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified.

"Now when they heard *this,* they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do? And Peter *said* unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit. For to you is the promise, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call unto him. And with many other words he testified, and exhorted them, saying, Save yourselves from this crooked generation. They then that received his word were baptized: and there were added *unto them* in that day about three thousand souls. And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers.

"And fear came upon every soul: and many wonders and signs were done through the apostles. And all that believed were together, and had all things common; and they sold their posses-

sions and goods, and parted them to all, according as any man had need. And day by day, continuing steadfastly with one accord in the temple, and breaking bread at home, they took their food with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to them day by day those that were saved" (Acts 2:1-47).

The quotation above is a record of the proclamation of the Gospel in the city of Jerusalem at the Feast of Weeks. It was here that Jesus at Passover (fifty days earlier) had been condemned by the Sanhedrin and delivered to the Roman government to be crucified. His influence over the masses of the people was so very great that the eyes of the entire nation were fixed upon Him. That this statement is true is seen from the fact that the Jewish leaders were afraid to arrest Him during the feast lest a riot should break out (Mk. 14:2). There can be little doubt concerning the position that at this time the very keenest of interest continued to center around Jesus, concerning Whom reports circulated that He had been raised from the dead. The masses of the people were perplexed, being unable to harmonize His tragic death with the Messianic hope which His teaching and the miraculous deeds inspired in them. This perplexity was heightened by the reports that Jesus had risen from the dead, which filtered through from the company of believers to the masses. On the other hand, the hostility on the part of the leaders of the people seems not to have decreased. This fact becomes more apparent when one realizes that if the position of influence and prestige of the Jerusalem authorities was threatened by the rising tide of popular favor toward Jesus at the time of His crucifixion, much more would their influence be threatened and their jealousy and hostility intensified by the rumors concerning His resurrection which, doubtless, were heard on every hand.

2. THE COMING OF THE HOLY SPIRIT

At that time when there flowed into the intellectual and spiritual stream of the nation, currents of perplexity, doubt, skepticism, jealousy, suspicion, and hostility, the Holy Spirit, according to the Old Testament prediction (Isa. 44:1-5; Joel 2:28-32) and the promise of Jesus (Jno. 16:12, 13; Acts 1:5), came to the Apostles, manifesting His presence with them by the sound as of a

rushing mighty wind and by the outward visible demonstration of the appearance of tongues parting asunder like fire. He filled their very being and enabled them to speak in languages which they had never learned. He Who, as was seen in Chapters III to V, is one of the Divine Persons imparted to them supernatural knowledge and power, for it is He Who, since the ascension of Jesus, takes of the things of Jesus and reveals them to His people.

At that time there were sojourning in Jerusalem devout Jews from the different nations of the world who were there for the purpose of observing the feast. The unusual phenomena which attended the coming of the Holy Spirit caused the multitudes to come together in great amazement. When they were thus assembled the different apostles spoke to them concerning the "mighty works of God." Let no one imagine that there was a babel of tongues on this occasion, i. e., that all of them were talking at the same time to the same audience for "the spirits of the prophets are subject to the prophets; for God is not *a God* of confusion, but of peace" (I Cor. 14:32, 33). These statements being true, evidently one spoke and the rest remained silent. When one was speaking, for instance, in the language of the people of Pontus those Jews from that country understood the language and realized that only a miracle from God could enable a Galilean Jew to speak accurately and fluently the language of their country. Likewise, when another disciple spoke in the language of the people of Mesopotamia, the people of that country understood the message and realized that God was with the men conducting the meeting. The audience became amazed and perplexed, not realizing the significance of the presence of the Holy Spirit and of His work. Some, however, mocked and attributed the speaking to drunkenness caused by new wine.

3. Peter's Speech

When this introductory testimony and praise service was ended, the Apostle Peter, whom the Lord chose to be spokesman of the Apostolic group (Matt. 16:17-19), stepped forward and preached the first full Gospel sermon. The theme of his discourse was that Jesus of Nazareth Whom "they that dwell in Jerusalem and their rulers" (Acts 13:27) rejected and "by the hand of lawless men did crucify and slay," God raised up and exalted at

His right hand as was foretold would be done to the Hebrew Messiah (Psa. 110:1).

In the first place, the inspired speaker disabused the minds of his auditors concerning the cause of their speaking in foreign languages. In doing this he quoted a prophecy from Joel which foretold that God would send the Holy Spirit in the latter days. This coming of the Holy Spirit, affirmed the speaker, was *a* fulfillment of the event foretold by Joel. He does not say that the entire passage which he quotes (Acts 2:17-21) was completely and exhaustively fulfilled on that day; but his affirmation was that the coming of the Holy Spirit was mentioned in the prophecy. That this Scripture was only partially fulfilled is evident from the fact that the Holy Spirit has come during this Christian age upon comparatively few Jews and Gentiles, since He comes and dwells only in those who accept and obey Him (Acts 5:32), whereas the prophecy has a world-wide outlook and promises the Holy Spirit to all flesh (nations then living) who, when the Messiah returns, will acknowledge and accept His Lordship. By a comparison of this passage with others it is evident that the signs and wonders both in the heavens and upon the earth will precede immediately the "day of the Lord" which is "the time of Jacob's trouble." But that portion of the promise which foretells that the Holy Spirit will come upon all flesh will be fulfilled at the time when the Messiah returns in glory to reign over the earth as is seen in such passages as Ezek. 36.

Having explained the phenomenon of the presence of the Holy Spirit, Peter in the power of the Spirit affirmed that Jesus of Nazareth, the Man approved of God unto the nation "by mighty works and wonders and signs which God did by Him" in their midst as they themselves knew, had been delivered up "by the determinate counsel and foreknowledge of God," and that at the same time they (his auditors) had by the hands of lawless men crucified and slain Him. Continuing his affirmation, he declared that God had raised Him from the dead in fulfillment of the promise found in Psa. 16. At this point it was necessary for Peter to explain David's use of the personal pronoun "I" in making this prophecy concerning the Resurrection from the dead of the Messiah. In order to convince his auditors that though he

did use the personal pronouns "I," "my," and "mine," he was speaking of Christ, he called their attention to the fact that David died, was buried, and that his tomb remained until that day, as they well knew. Therefore argued the speaker, since David was speaking by the infallible Spirit of God, he was not speaking of his own experience, but of the experience of Christ. He, furthermore, explained why David spoke this prediction concerning the Resurrection of Christ. In the seventh chapter of II Samuel appears the record of God's oath to David that of the fruit of his loins He would set one upon his throne Who should reign forever. This promise involved longevity. This implication without explanation involved a great mystery to those to whom it was spoken. An Israelite living at that time would have been perplexed in understanding how one of David's descendants could mount the throne and remain there to the end of the world. In order to solve this difficulty the Spirit of God made a further Revelation to David concerning the resurrection of this descendant of his Who was to reign forever. Therefore, argued Peter, the oath to David involved the Death and Resurrection of the Messiah. Anticipating a possible objector, Peter next stated that Jesus was not present with them, but that, in accordance with Psa. 110, He had ascended from the earth into the heavens and was at that time seated at the right hand of the throne of God. Having proved his point conclusively by the Old Testament predictions he asserted in the most positive manner that God had made that same Jesus Whom they had crucified, BOTH LORD AND CHRIST (MESSIAH).

4. RESULTS OF THE SERMON

The logic of the discourse was so very perfect and the proofs so very clear and convincing that the multitude with its complex attitude varying in all degrees from bewilderment and perplexity to that of blind prejudiced hostility was convinced that Jesus to Whose death fifty days prior they had consented was their real Messiah and that He had risen from the dead and ascended to the right hand of the throne of God as was foretold by the prophets. Since the audience was there on the very spot where all of the events connected with the death of Christ transpired, if there had been any misstatements, misrepresentations, or fabrications in Peter's statement of the facts, those who were hostile

would have detected such and exposed the error. The fact that they did not do so is proof that they could not.

Thus being brought to the conviction by the Holy Spirit (verse 37; Jno. 16:8-11) that they were sinners in the sight of God and guilty of killing their Messiah, they cried out "Brethren, what shall we do?" To this query the inspired Apostle replied, "Repent ye, and be baptized* every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him." The word translated "repent" means "to change one's mind." A fuller definition is given by Thayer (Greek Lexicon) as "to change one's mind for the better, heartily to amend with abhorrence of one's past sins." Therefore repentance is an act of the mind or will which one can do in a moment of time. When, however, one has repented, his life will be changed for he will right wrongs of which he is guilty as far as it is possible for him to do so.

According to the inspired speaker, it was not sufficient for his Hebrew auditors to repent, which is an inward attitude of the heart, but it was necessary for them to repudiate their past life by an open confession of their faith in the Lord. In discussing the matter of discipleship, Jesus in Matt. 10:24-33 assured the believer in Him of divine protection for, said He, "the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows." Whereupon, He promised to confess those before His Father who confess Him before men; but "whosoever shall deny me before men, him will I also deny before my Father who is in heaven," declared Jesus. Again, in emphasizing the fact that it does not please Him for one to be merely a secret believer, Jesus declared "He that is not with me is against me; and he that gathereth not with me scattereth"

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* John demanded of those who came to his baptism that they should "bring forth therefore fruit worthy of repentance." Those who accepted his teaching openly confessed their sins, "and they were baptized of him in the river Jordan, confessing their sins" (Mk. 1:5).

It was the universal custom in the apostolic church for believers to come out boldly in confessing their faith and to demonstrate to the world that they were renouncing their former life and conduct by openly confessing Christ in baptism. Acts 8:12, 36-38; 9:18; 10:47, 48; 16:33; 19:5.

(Lk. 11:23). "Because if thou shalt confess with thy mouth Jesus *as* Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:9, 10).

Therefore, dear Hebrew friend, if you are convinced, as were Peter's auditors on this occasion, come out boldly for Jesus Christ and confess Him before men with the mouth and submit to baptism in His Name. This is the day (the Christian dispensation) when Christ, the Son of Man, is in rejection; if one "shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he cometh in the glory of his Father with the holy angels" (Mk. 8:38).

To believe that Jesus is the Hebrew Messiah and the Sin-bearer Who has made atonement for the sins of the world involves more than simply the intellectual assent to those great truths. The demons believe, in this sense, for James declares "The demons also believe, and shudder" (Jas. 2:19). Saving faith, while it involves giving assent to these truths, always expresses itself in an open confession of Him. Fire gives forth heat and light; ice produces coldness; likewise faith produces action. To have saving faith is to abandon oneself completely, to surrender the soul and life with interests both in time and eternity to Jesus, to trust Him to save completely, and to accept His Lordship. Faith always cries out, "Lord, what wilt Thou have me to do?" Faith says, "Where He leads me, I will follow."

Let it be understood clearly that obedience to the Lord in baptism does not possess any *merit* which will be accredited to the one thus rendering the obedience. The fact that one observes some Biblical rite or ceremony is no guarantee of God's favor for He does not simply look at the outward obedience but looks at the faith and the motives which prompt the act.

Let no one understand that Peter implied that there was any cleansing power or spiritual efficacy in the waters of baptism. Since they were sinners by birth (Psa. 51:5) and had publicly renounced Jesus as an impostor, he called upon them to repudiate their past lives, to confess their faith in Jesus as their Messiah,

and to break off all connection from the past by being baptized in the Name of Jesus Christ. To such as come out boldly, he promised the remission of sins and the gift of the Holy Spirit.

In response to the instruction of the inspired apostles "They then that received his word were baptized: and there were added *unto them* in that day about three thousand souls" (verse 41). These three thousand people took a definite stand for Jesus Christ, being willing to endure hardships for His Name if need be. It seems not to have entered their minds what men would say about them or do to them.

"And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers" (verse 42). These three thousand people there in the very city where their Lord had been crucified fifty days prior organized themselves into a working, active body or church of believers. Steadfastly did they continue to walk with the Lord daily. With them spiritual matters were pre-eminent.

No sooner had this church of Hebrew believers been formed than opposition was stirred up against it and persecutions broke forth. They seem to have been ostracized by their unbelieving Hebrew brethren; hence there arose a necessity of having a common treasury into which all cast their funds in order that there might not be anyone who suffered from the lack of daily necessities.* If a similar situation should arise this principle should be observed. This community of saved people continued in the grace of God and enjoyed favor with men, and "the Lord added to them day by day those that were saved."

In the third chapter of Acts appears the account of the healing of the lame man at the Beautiful Gate, which healing was the occasion of a gathering of a large crowd of people. Peter, taking advantage of the occasion, preached to them Jesus. In concluding his sermon he urged upon the audience: "Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord;

* This was not a communistic organization. All who were members of this body were regenerated, saved people who acknowledged the Lordship and sovereignty of Jesus Christ. To use this passage as authority for a community of goods for the people of a nation is to force upon it a meaning foreign to the context.

and that he may send the Christ who hath been appointed for you, *even* Jesus: whom the heaven must receive until the times of restoration of all things, whereof God spake by the mouth of his holy prophets that have been from of old. Moses indeed said, A prophet shall the Lord God raise up unto you from among your brethren, like unto me; to him shall ye hearken in all things whatsoever he shall speak unto you. And it shall be, that every soul that shall not hearken to that prophet, shall be utterly destroyed from among the people" (verses 19-23).

From the fourth chapter it seems that this sermon was used of the Lord and that shortly the church grew to be about five thousand (Acts 4:4).

As time went on this Jerusalem church notwithstanding opposition from its enemies continued to increase and to wield a mighty influence for God and Christ. Many were convinced of the truthfulness of its position, but through fear of persecution or disfavor with the multitudes stood aloof from it. On the other hand many, regardless of the opposition, took a bold public stand for Jesus, among whom were priests. "The word of God increased; and the number of the disciples multiplied in Jerusalem exceedingly; and a great company of the priests were obedient to the faith." Notwithstanding persecutions the church continued to grow numerically (spreading throughout Palestine), and in spiritual life, enjoying the peace of Christ "which passeth all understanding." "So the church throughout all Galilee and Judea and Samaria had peace, being edified; and, walking in the fear of the Lord and in the comfort of the Holy Spirit, was multiplied."

II. The Nation

As stated above, Jesus of Nazareth fulfilled the Messianic prophecies in His coming to earth, life, death, burial, resurrection, and ascension. At present He is at the right hand of the throne of God, a High Priest after the order of Melchizedek (Psa. 110:4; Heb. 6:17-20). During this Christian dispensation many Jews and Gentiles have accepted Him as their Lord and Saviour and have enjoyed spiritual blessings in this life and perfect assurance of a life of blessedness in the future. According to the Old Testament schedule and likewise that of the New Testament, He will remain at the right hand of the throne of God until the arrival

of the time for Him to return to earth and to reign over it. In Lk. 19:11-27 Jesus gave the parable of the pounds, which represent the talents and opportunities of His disciples and which they are to use during His absence for His glory. At His return to establish His reign upon the earth He will reward each of His servants according to his works. Peter, in the passage from Acts 3 quoted above, affirmed that Jesus is now in heaven awaiting the time to return and to restore the things mentioned by the Hebrew prophets. The Apostle Paul in the Jewish section of the Roman epistle, chapters 9-11, explains fully why God set the Jewish nation aside and is at present gathering out from all nations a people for His Name. At the end of this Christian dispensation, says he, God will restore the Hebrew race to favor and fellowship with Him. Having explained that the Jews on account of their unbelief were set aside and that the Gentiles on account of the former's failure were brought into fellowship with God, he informed the church that he would not have them "ignorant of this mystery, lest ye be wise in your own conceits, that a hardening in part hath befallen Israel, until the fullness of the Gentiles be come in; and so all Israel shall be saved: even as it is written, There shall come out of Zion the Deliverer; He shall turn away ungodliness from Jacob: And this is my covenant unto them, When I shall take away their sins" (Rom. 11:25-27). The teaching of this passage is in full accord with the career of the Messiah as it was outlined in the Old Testament.

When all the Gentile nations will be gathered together against Jerusalem the Hebrew nation, having been reduced to the direst need, will realize that her only help is in God; hence she will turn to the Lord and be willing to accept Him Who comes in the Name of the Lord. In response to their cry for deliverance God will pour out His Holy Spirit upon them, Who is called the Spirit of Grace and of Supplication, and will turn their hearts in genuine conviction to their Messiah, Jesus, Whom their forefathers nineteen hundred years ago rejected. Then Jesus, their Messiah, will come in glory and they shall look upon "me whom they have pierced" and there shall be universal mourning on the part of the entire nation living at that time. With wholeheartedness they will accept Him as their Messiah. Then, in that day there shall

be a fountain opened to the house of David and to the inhabitants of Jerusalem, for sin and for uncleanness (Zech. 13:1). This Fountain for cleansing and for forgiveness was opened nineteen centuries ago on Golgotha's heights, but since spiritual blindness came upon the nation it has been unable to see it. Like Hagar who with her son was in the desert about to perish from thirst, when the angel of the Lord called out of heaven to her and opened her eyes to see a well of water close by from which she got water that quenched their thirst, Israel has been during these nineteen hundred years. She has wandered from nation to nation, being spiritually blind and unable to see that the fountain of living water which was opened on Calvary for quenching her spiritual thirst was nearby all of the time; but at the time of the national repentance when all turn to the Lord the veil of darkness will be lifted from their eyes and they will see the fountain of living water to which they will hasten by faith and drink and be satisfied.

The sudden and complete conversion of the nation may be illustrated by the conversion of the illustrious Apostle Paul. With blinded eyes he was persecuting the followers of Jesus of Nazareth when suddenly he saw that Jesus Whom he persecuted was the Messiah of Israel, and with full surrender he accepted Him and became the Apostle to the Gentiles to whom Jesus sent him. Thus the nation in her blindness has through the centuries rejected Jesus; but suddenly at that time in her dire distress and penitence she will call unto Him and He, her Messiah, will appear, coming in glory in her behalf and the entire nation without an exception will accept Him, saying "Blessed be He that cometh in the name of the Lord."

Such is the promise both of the prophets and of the apostles. That God will fulfill these promises is clearly seen from Jer. 33:25, 26, which reads as follows: "Thus saith the Lord: If my covenant of day and night *stand* not, if I have not appointed the ordinances of heaven and earth; then will I also cast away the seed of Jacob, and of David my servant, so that I will not take of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and will have mercy on them." Thus "the gifts and the calling of God are not repented of."

When the tempest-tossed Israel shall at last accept her Messiah He will become her King, He will lift the curse which fell when Adam and Eve sinned, and the knowledge of the glory of the Lord shall cover the earth as the waters cover the sea. Peace and happiness shall reign supremely and Israel shall enjoy peace and fellowship with God under Messiah's reign forever as the sun and moon (Psa. 89:34-37; cf. Hab. 2:14; Isa. 11:9).

III. The Signs of the Times

God held the Hebrew nation responsible for not recognizing the signs of the times when Jesus came the first time. In the Holy Scriptures He had in detail outlined Messiah's life and work. Had Israel known the Word of God and been willing to do His will, she would have recognized Him. Though the Scriptures were read in the synagogues daily, the nation did not recognize Him, even the authorities at Jerusalem (Acts 13:27). "For they that dwell in Jerusalem, and their rulers, because they knew him not, nor the voices of the prophets which are read every Sabbath, fulfilled *them* by condemning *him*." "And when he drew nigh, he saw the city and wept over it, saying, If thou hadst known in this day, even thou, the things which belong unto peace! but now they are hid from thine eyes. For the days shall come upon thee, when thine enemies shall cast up a bank about thee, and compass thee round, and keep thee in on every side, and shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation" (Lk. 19:41-44). Paul in speaking to the church at Thessalonica explained the sufferings which came upon the Jewish nation because of her failure to recognize Jesus as her Messiah and because she had Him crucified: "For ye also suffered the same things of your own countrymen, even as they did of the Jews; who both killed the Lord Jesus and the prophets, and drove out us, and please not God, and are contrary to all men; forbidding us to speak to the Gentiles that they may be saved; to fill up their sins always: but the wrath is come upon them to the uttermost" (I Thess. 2:14-16). Jesus gave sufficient proof to all when He came first that He was the promised Messiah. The nation refused to investigate His claims and closed her eyes against the evidence of the signs of the times.

Just as all the indications then pointed definitely to "the fullness of the time" and the coming of the Messiah into the world, so prior to His return, the Scripture affirms, there will be signs or events which will serve to announce His return. These predictions can be relied upon absolutely for: "We have the word of prophecy *made* more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn, and the day star arise in your hearts" (II Pet. 1:19).

A. *A World War—A Sign of the Approaching End*

On the last day of the public ministry of Jesus, as He left the temple, He prophesied its complete destruction. As He sat on the Mount of Olives that afternoon, Peter, James, John, and Andrew came to Him saying, "Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world (consummation of the age)?" (Matt. 24:3).*

A study of this passage shows two well-defined questions: first, one concerning the time of the destruction of Jerusalem of which He had just spoken; second, a sign or event which would indicate His return to earth and the consummation of the age. An examination of this chapter shows clearly that Matthew does not record Christ's answer to the first question; Luke, however, does in 21:20-24. That Matthew is simply giving the Lord's answer to the second question is seen from the fact that he mentions "the end" in verses 6, 13, 14. That verses 15-28 deal with things connected with the second coming of Christ, and not with the fall of Jerusalem in the year 70 A. D. is likewise seen from the fact that verse 15, which begins with the words "When therefore" is a conclusion which is drawn from the last statement of verse 14, namely, "and then shall the end come." They had asked Jesus concerning the end of the age; therefore in His reply when He spoke of "the end," it is but logical to suppose that He used the word with the same significance as they had. Verse 14, therefore, can refer to nothing else except the end of the age. This statement being true, the adverb "when" of verse 15 links it indissolubly with the adverb "then" of verse 14. Therefore, the "time of trouble" mentioned in verses 15-28 is the same as that mentioned in verses 9-14.

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* The Olivet discourse is recorded in Matt. 24, 25; Mk. 13; Lk. 21.

When Jesus predicted the destruction of Jerusalem, the Apostles immediately asked about His return, and the end of the Christian dispensation.* Evidently, in their minds those three events were very closely associated. The reason, doubtless, for such an association of ideas is that in different Old Testament passages they are mentioned together. Zech. 14 especially places them together in point of time. He first mentions the final siege of Jerusalem which is brought to a close by the personal coming of the Lord, the Messiah, to Mount Zion and of His miraculous intervention in behalf of the Hebrew race; and finally the introduction of the new age when the Lord shall be King over all the earth, which promise implies the end of the preceding age. When, therefore, Jesus mentioned the siege of Jerusalem the other two associated ideas sprang into consciousness; hence, their questions. It should be observed that their question was concerning some definite sign which would indicate the approach of the time for His return and the end of this age.

In answering the question Jesus warned against false christs (verses 4, 5); next He warned them against hasty conclusion which might be drawn from the outbreak of a local war or the report of such an uprising. Anticipating such a hasty deduction, should some war break out, that the same is the one of which Zechariah (14:1-8) spoke, He informed them that there would be local wars throughout the entire age. Therefore, reasoned Jesus, they were not to be alarmed at the outbreak of war and conclude that His return was at hand and the millennial age would be ushered in, for, said He, "the end is not yet," i. e., the end of the age is not to be expected at the conclusion of some war. His reason for making this statement was: "For nation shall rise against nation, and kingdom against kingdom; and there shall be famines and earthquakes in divers places": a world war accompanied by famines and earthquakes in divers places, and pestilences (Lk. 21:11), all of which constitute the sign of the end of the age, being the first birth pain, "the beginning of travail" (Matt. 24:8).

That Matt. 24:7 is a prediction of a world war is seen from

* The marginal reading in the Revised Version of "the end of the world" is "the consummation of the age." The Greek word translated "world" here is properly translated "age" in the marginal note.

the fact that the expression "nation shall rise against nation, and kingdom against kingdom" is Hebraic and indicates a world cataclysm. The same idiom is found in II Chron. 15:6, "And they were broken in pieces, nation against nation, and city against city; for God did vex them with all adversity." The context shows that He is talking not only of Israel but also of the surrounding nations. Therefore the expression "nation against nation, and city against city" refers to all of the lands mentioned and of their being involved in a general war in that part of the world. In Isa. 19:2 appears the same idiom. Since the outlook of this chapter is national, i. e., includes the entire nation, the use of this term shows that all the territory embraced by the outlook of the passage was involved. Since the outlook of Matt. 24 is world-wide, the use of this idiom, without doubt, indicates that the nations of the world are more or less involved in a general upheaval. Therefore a world war accompanied by famines, great earthquakes in different places, and pestilences is the SIGN of the approaching end of the age. It is the first birth pain which the world experiences and which lets those who understand the Word of God know that the time is at hand when "the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God" (Rom. 8:21).

The only question to be determined in this connection is: "Was the World War, which has just passed, the war of Matt. 24:7?" The author does not wish to be dogmatic, but he frankly admits that it appeared to him very much like it.

From verses 9-28 the Lord spoke of what is known as "The Great Tribulation" which is "the time of Jacob's trouble" (cf. Dan. 12:1). Immediately after that tribulation Jesus shall return with power to sit upon the throne of His glory, at which time He will judge the living nations (Matt. 25:31-46).

"Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh; even so ye also, when ye see all these things, know ye that he is nigh, *even* at the doors. Verily I say unto you, This generation shall not pass away, till all these things be accomplished. Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:32-35). The appearance

of buds upon the fig tree is indicative of the approach of summer. Thus, said Jesus, a world war with the accompanying disasters is the indication of the approaching end of the age. In order to show how close the end is, when the war comes, He added, "This generation shall not pass away, till all these things be accomplished." What is the meaning of the word "generation"? Three answers have been proposed. In Thayer's Greek Lexicon the Greek word γενεά has four different meanings, but what is its meaning in this context? It is possible that it could mean "this Jewish race," but such a meaning seems to the author very much strained. Since Jesus had focused the minds of the Apostles upon the end of the age and the sign of its approach, and since He used the illustration of the fig tree, it seems that He is talking about that generation which witnesses the outbreak of the world war of 24:7. If this interpretation is correct, the prediction simply means that all of the things enumerated in the passage, including His second coming, will occur within the lifetime of the generation which witnesses the outbreak of the world war.

Since the late world upheaval of 1914-18 seems to have filled out the picture of the prophecy, at least to a very marked degree, and since the Messiah will, according to the interpretation just given, return immediately after the Tribulation, of which *a* world war is a sign, it behooves each one to study the Bible most prayerfully and carefully and to check current events by his Biblical knowledge to see if Messiah's return is not close at hand.

B. *Zionism—Another Sign of the Approaching End*

"And they (Jewish nation) shall fall by the edge of the sword, and shall be led captive into all the nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Lk. 21:24). The expression "the times of the Gentiles" seems to be a reference to the period which is covered by the metallic image of Dan. 2. To Nebuchadnezzar, king of Babylon, God delivered world dominion, including authority over the Jews. That authority has never been revoked. During this period Jerusalem is to be trodden down of the Gentiles. When it is fulfilled, the inference is, Jerusalem, together with Palestine, will revert to the rightful owners, the Hebrew nation. The Balfour Declaration, which was made public November 2, 1917, guarantees

to the Jewish nation, Palestine as her homeland. Whenever, in the opinion of the League of Nations, conditions justify, the Palestinian Government will be recognized as one of the family of nations. When that time comes, the times of the Gentiles will have run their course. This fact means that God will again resume His dealings with the Hebrew people. It appears that there will be a period of seven years during which God will especially deal with them. This fact is set forth in the ninth chapter of Daniel. Sixty-nine of the seventy weeks of years of this passage (483 of the 490 years) had run their course when Messiah was cut off—crucified. It appears that this last week of years (7) will begin when the Hebrew people are in full possession of Palestine. Since all indications at present point very definitely toward their re-establishment in the homeland, it is most probable from this point of view that the time is approaching very rapidly for Messiah to return and to inaugurate that glorious reign of righteousness (Dan. 9:24).

C. *Israel's Gathering in Unbelief*

According to Zeph. 2:1, 2, the nation will gather back to the homeland—at least a part of it—in unbelief. "Gather yourselves together, yea, gather together, O nation that hath no shame; before the decree bring forth, *before* the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you." Undoubtedly, this prediction, though in a form of a command, is a clear statement that a portion of the nation at least will gather back in the land in unbelief prior to the outbreak of the day of the Lord. Since, under Zionism, large numbers of the nation are gathering back there, and since the movement of Zionism is characterized by indifference to the religion of the Bible, it is the conviction of many godly, consecrated Bible scholars that this present movement is the fulfillment of this wonderful prediction. If this interpretation is correct, from this angle it is clear that the day of the Lord, the time of Jacob's trouble, is approaching rapidly.

D. *The Great Apostasy*

According to the Apostle Paul, the great day of the Lord's vengeance cannot be until after the great falling away from the

Therefore it behooves one to study very carefully the prophetic utterances concerning the revival of Rome and the movements of Mussolini and check up the present-day movements with said prophetic predictions.

Conclusion

From the facts just presented and many others which could be, the author is of the profound conviction that the signs of the times are pointing very definitely to the rapid approach of the return of the Lord. He will not set a date, for no man knows the day nor the hour. But his exhortation is that each one watch and pray, believing the words of the Saviour, "When these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh" (Lk. 21:28).

Chapter XXV

ABIDING IN THE GOD OF ISRAEL, AND FRUIT-BEARING

I. Abiding in the God of Israel

"I AM the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh it away: and every *branch* that beareth fruit, he cleanseth it, that it may bear more fruit. Already ye are clean because of the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; and *so* shall ye be my disciples. Even as the Father hath loved me, I also have loved you: abide ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy may be in you, and *that* your joy may be full. This is my commandment, that ye love one another, even as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do the things which I command you. No longer do I call you servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I heard from my Father I have made known unto you" (Jno. 15:1-15).

In this Scripture Jesus speaks of the relationship existing between Himself and His followers in terms of the vine and its branches.

One becomes a branch in the vine by accepting Jesus Christ Who

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makes him "a new creation." It is to this fact that Paul in Titus 3:4-7 bears witness: "But when the kindness of God our Saviour, and his love toward man, appeared, not by works *done* in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit, which he poured out upon us richly, through Jesus Christ our Saviour; that, being justified by his grace, we might be made heirs according to the hope of eternal life." When one has thus been added to the church by the Lord or, in the figure of the vine and branches, when he becomes a branch in the vine, "old things have passed away; behold, they are become new" (II Cor. 5:17).

Just as the branches of a vine have the same kind of life as that in the vine, so those who are in Christ have the same kind of life as does Christ, i. e., spiritual, divine life. Being in Him and enjoying "every spiritual blessing in the heavenly *places* in Christ," Christians are urged by the Apostle Paul (Col. 3: 5-11) to lay aside the works of the flesh and to allow the new nature to manifest itself in a clean, pure, holy life. In human strength such is impossible; but in the strength of the Spirit of God one can bring into subjection the fleshly nature. "So then, brethren, we are debtors, not to the flesh, to live after the flesh: for if ye live after the flesh, ye must die; but if by the Spirit ye put to death the deeds of the body, ye shall live" (Rom. 8:12, 13). Having, therefore, all things that pertain unto life and godliness the redeemed people are urged by Peter to live a life of true consecration. "Wherefore girding up the loins of your mind, be sober and set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ; as children of obedience, not fashioning yourselves according to your former lusts in *the time of* your ignorance: but like as he who called you is holy, be ye yourselves also holy in all manner of living; because it is written, Ye shall be holy; for I am holy" (I Pet. 1:13-16).

Since Christ overcame the enemy and is seated at the right hand of the throne of God to make intercession for His people, "He is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them" (Heb. 7:25). His ears are open at all times to the cries

of His people who are invited to "draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help *us* in time of need" (Heb. 4:16).

In order to obtain the divine help which is necessary to spiritual conquest and victory one must trust God implicitly. This point may be illustrated by Peter's attempt to walk on the water to the Saviour (Matt. 14:22-33). As long as he kept his eyes on Jesus and trusted he was enabled by the power of Christ to walk on the surface of the water, but when he, seeing the waves, became affrighted, he ceased to trust and began to sink. As he was sinking he cried to Jesus for help. Immediately Jesus rescued him. This experience doubtless furnished the vivid historical background of I Pet. 1:3-5: "Blessed *be* the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time." "God's commandings are God's enablings."

II. Bearing Fruit

According to the parable of the vine and branches, God has a standard scale of fruit-bearing consisting of four degrees: (1) no fruit (verse 2); (2) fruit (verse 2); (3) more fruit (verse 2); (4) much fruit (verse 8). God is not satisfied with one's remaining throughout life in the same condition. He wishes growth and development in each. He has done everything possible in order to enable each one to bear fruit a hundredfold. Whatever failures may arise are due to man and not to God. According to Isa. 5, Israel was God's vineyard in which He planted the choicest vine, after He had thoroughly prepared the soil. At the time of harvest He looked for fine, luscious grapes, but instead "it bore wild grapes." The prophet thus interpreted his parable as follows: "For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for justice, but, behold, oppression; for righteousness, but, behold, a cry" (Isa. 5:7).

In the parable of the sower (Lk. 8:4-15) a portion of the seed fell among the thorns and produced plants, but the thorns choked out the same until the fruit was very imperfect. That class of hearers which is thus represented by these seeds and plants is explained by the Saviour as follows: "And that which fell among the thorns, these are they that have heard, and as they go on their way they are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection." In this age of the world when men are lovers of money and pleasures more than lovers of God, it behooves the Christian who wishes to do the will of God to avoid squandering his time, talents, and money. On the other hand, he should be about his Father's business, working diligently while it is day, realizing that the night cometh when no man shall work. In other words, he should obey the injunction of the Apostle Paul in Eph. 5:16, "redeeming the time," or, according to the margin, "buying up the opportunity." One's lifetime is the period of fruit-bearing.

There are various fruits which the faithful child of God bears. Chiefest among these is the fruit of the Spirit, which is "love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law" (Gal. 5:22, 23). Only the Holy Spirit abiding in the heart of the faithful believer can produce these wonderful results in the life. Another kind of fruit which God expects His people to bear is that concerning which Paul wrote to the Colossian church in the following words: "As therefore ye received Christ Jesus the Lord, *so* walk in him, rooted and builded up in him, and established in your faith, even as ye were taught, abounding in thanksgiving" (Col. 2:6, 7). This statement doubtless referred to their conversion from heathenism to Christianity, of their living clean, pure, godly lives, and of their efforts to spread the Gospel. In praying for them Paul besought the Lord that this church might bear "fruit in every good work, and increasing in the knowledge of God" (1:10). Again, in his letter to the church at Philippi, which was occasioned by his receiving a donation from it, he assured it that he was thankful to receive the liberal contribution for his support in the Gospel ministry, affirming that he did not "seek for the gift; but I seek for the fruit that increaseth to your account" (Phil. 4:17). One

may not be able to do very much or to give very much, but each should give accordingly as the Lord has prospered him (1 Cor. 16:1, 2).

"If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. And if I have *the gift of* prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed *the poor,* and if I give my body to be burned, but have not love, it profiteth me nothing. Love suffereth long, *and* is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth: but whether *there be* prophecies, they shall be done away; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall be done away. For we know in part, and we prophesy in part; but when that which is perfect is come, that which is in part shall be done away. When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things. For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know fully even as also I was fully known. But now abideth faith, hope, love, these three; and the greatest of these is love" (1 Cor. 13).

The three abiding and permanent things of life are FAITH, HOPE, and LOVE. Thus love is indispensable; it is imparted to the believer by the Holy Spirit.

Dear reader, the author implores you, in view of the seriousness of the issues which have been raised in this book, to accept* the

* Throughout the book the author has presented quite a bit of technical material which he calls upon the reader to examine and to arrive at his own conclusions. This request is not unreasonable. Though one may not have enjoyed special training in certain fields of research, that fact does not disqualify him from being able to judge facts and principles which are brought to his attention by experts in certain particular fields. For instance, the author knows very little of astronomy, having taken only one course in that subject. He was taught that there are rings around the planet Saturn. He was unable to see them until he went to an observatory —the product of scientists—and looked through the telescope after it had

truth as it has been presented in these pages, since it is a faithful presentation of the Word of the living God, to accept Jesus Christ with fullness of faith as your Saviour, and to press forward as did the great Apostle to the Gentiles, who declared, "Brethren, I count not myself yet to have laid hold: but one thing I *do,* forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus" (Phil. 3: 13, 14). Trust Jesus in everything, saying as did Paul, "For I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day" (II Tim. 1:12). Be diligent in the service of the Lord and "be steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (I Cor. 15:58). "But I hold not my life of any account as dear unto myself, so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the Gospel of the grace of God" (Acts 20:24).

Having accepted Christ and having followed and obeyed Him faithfully, you can shout with the Apostle Paul, "I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing" (II Tim. 4:7, 8).

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been set by an expert astronomer. With his own eyes he saw these rings and came to his own conclusions. Likewise he had been told all of his life of the microscopic animals. When he studied biology he looked through the microscope and saw exactly what the scientists see.

The scientist in any given field discovers facts and principles which people of ordinary intelligence can judge and evaluate correctly. The scientist renders a great service to humanity by his great discoveries. The philosopher may likewise render invaluable service in suggesting certain explanations or theories, which may be true or may not. The average man, though lacking technical training but having eyes to see, ears to hear, and a heart to understand, is competent to judge and evaluate any of the real substantial data (not theories nor speculations), which the scientist produces and which affect his life and conduct.

Therefore the author urges the reader, should he, when he has finished reading the book, be unable to see clearly every position as has been presented, to restudy each argument, praying to the Eternal God in the Name of Jesus the Christ, to enable him to see the truth and to give him courage and power to accept it.

CONCLUSION TO BOOK THREE

According to the Torah (Deut. 18:15-22) Israel could recognize a true prophet whenever he appeared. The infallible tests were: (1) the fulfilment of a prediction or the coming to pass of a sign; (2) the character of his message, i. e., his teaching the people to worship the True God. Jesus fulfilled accurately all Messianic predictions to date. As His credentials He gave many signs and tokens (in addition to His miracles) all of which came to pass. The chiefest of these was the fulfilment of His prediction of His Resurrection (Lk. 18:31-34; 24:1-53). Therefore He qualified as a true prophet on this point. Secondly the gist of His message was that men should worship God (Lk. 4:8; Matt. 22:34-40). Thus He proved Himself a true prophet.

Had Israel believed the Torah and applied the test to Jesus, she would have accepted Him (Jno. 5:46, 47). Being a true prophet, as evidenced by these tests and many infallible proofs, He spoke the truth. Since He spoke only the truth and since He claimed to be the Son of God, He was God manifest in the flesh.

As was seen in Book II, Part Two, there appears in the Books of the Prophets, which were written during the period of a thousand years prior to 500 B. C., a clear, detailed, and specific outline of the career of Israel's Messiah. In the Gospel records, the truthfulness of which accounts is established by incontrovertible evidence, appears the detailed account of the life of Jesus of Nazareth. A comparison of His life with that shown in the Prophets proves conclusively that He fulfilled "The Career of the Messiah" up to a certain point—His session at the right hand of the Throne of God. The fact that He has fulfilled it up to the present time argues that He will carry out this pre-arranged program to completion. These facts prove beyond question two things: Firstly, that the Hebrew prophets were inspired by the Spirit of God; Secondly, that Jesus was the Messiah—God tabernacling in the flesh for man's good. Therefore the irresistible conclusion is that the entire Bible (66 books) is the Word of the Living God and Jesus Christ is the Saviour of the world.

Zion Shall Bloom!

Gilbert Lord Wilson — Herbert G. Tovey

1. Shout it a - loud! O-ver all of cre - a - tion: Is - ra - el, open your eyes!
2. Na - tions, in place, Without friction, if tell - ing Sweetly, the story of peace;
3. Read, as you run! What the prophets are saying; Know what of darkness is gone;
4. Key-stone of grace, In the rainbow, if heed-ed, Light-echoes peace upon earth!
5. Heav-en's a - men! From the hill-top and steeple, Calls for the sunshine and dew.

Let noth-ing cloud The re-birth of the nation; Zi - on shall prosper and rise!
Leaving no race Without country or dwell-ing, Sure-ly will bring us release.
See, how the sun, Af-ter breathless de-lay-ing, Gleams into glo-ri-ous dawn.
Hold-ing in place The great el-e-ment needed; Is - ra-el's Na-tion re-birth!
Shout it a-gain! A - mong all the people: Zi - on returns to the Jew!

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Appendix I.

PROPHECIES OF THE MESSIAH IN THE OLD TESTAMENT WHICH HAVE BEEN FULFILLED IN JESUS CHRIST

	Old Testament	New Testament
I. His Pre-existence	Micah 5:2 (1) Isa. 9:6, 7 (5, 6)	John 1:1, 2 John 8:58
II. His Birth:		
Miraculous—born of a virgin	Isa. 7:14	Matt. 1:18-25
III. His Nature:		
Human and Divine	Isa. 7:14 Isa. 9:6 (5)	Luke 1:26-33 John 10:30
IV. His Genealogy:		
1. Descendant of God, "Son of God"	Psa. 2:7	Matt. 3:17 John 1:34
2. Descendant of Hebrew race "Son of Man"	Deut. 18:15	Matt. 1:1
3. Descendant of Jacob	Num. 24:17	Luke 1:33
4. Descendant of Tribe of Judah	Micah 5:2 (1)	Matt. 1:1, 2 Rev. 5:5
5. Descendant of David	Jer. 23:5, 6	Matt. 1:1 Matt. 21:9 Rev. 22:16
Note: Descendant of David through line of Nathan		Luke 3
Note: Descendant of David through line of Solomon		Matt. 1
V. His Names and Titles:		
1. Son of God	Psa. 2:7	Luke 22:70 Heb. 1:8
2. Lord	Psa. 110:1	Luke 2:11 Acts 9:17
3. Emmanuel (God with us)	Isa. 7:14 Isa. 9:6 (5)	Matt. 1:23 Titus 2:13 RV John 20:28
4. The First and The Last	Isa. 44:6	Rev. 22:12, 13, 16

VI. HIS OFFICES:

1. Prophet	Deut 18:15	John 7:40
2. Priest	Psa. 110:4	Heb. 5:5, 6 Heb. 3:1, 2
3. Judge	Isa. 33:22	2 Tim. 4:1
4. King	Zech 9:9 Psa. 2:6	Matt. 21:4-9 Rev. 11:15

VII. THE CREDENTIALS OF THE MESSIAH:

1. Preceded by Messenger	Mal. 3:1 Isa. 40:3	John 1:23 Matt. 11:10
2. Worker of Miracles	Isa. 35:5, 6	
a. Eyes of the blind opened		John 9:6-11
b. Ears of deaf unstopped		Mark 7:33-35
c. Lame shall leap		John 5:5-9
d. Dumb shall speak		Matt. 9:32, 33
e. Dead raised	Isa. 26:19	John 12:43, 44

VIII. TWO ADVENTS OF MESSIAH AND INTERVENING PERIOD:

1. First Advent—In Humiliation, Rejected by His People	Isa. 53 Isa. 53:3	Phil. 2:5-9 Matt. 27:1-50 Mark 15:12-14
2. Intervening Period	Psa. 110:1 Micah 5:3 (2)	Luke 21:24
3. Second Advent, in Glory.	Zech. 14:4-9	2 Thess. 1:7 Rev. 11:15
a. A glorified Pierced Messiah	Zech. 12:9, 10	John 19:34
b. Accepted by His People	Isa. 25:6-9	Matt. 23:39

IX. PURPOSE OF TWO ADVENTS:

1. First Advent—Sacrifice for Sin	Isa. 53:10 (Compare Lev. 17:11 with Heb. 9:22)	1 Pet. 2:24 Titus 2:14
2. Second Advent—Reign as King, and Deliverer of Israel	Zech. 14:9-11	Rev. 11:15

X. MANNER OF TWO ADVENTS:

1. First Advent, as a child	Isa. 9:6 (5)	Luke 2:7, 11
2. Second Advent, in clouds of Heaven	Dan. 7:13, 14	Rev. 1:7

XI. TIME OF TWO ADVENTS:

1. First Advent:

a. Before destruction of 2nd Temple	Dan. 9:24-26	Destroyed 70 A.D. Matt. 24:2 Matt. 21:43
b. Before ruling power taken from Judah	Gen. 49:10	1 Thess. 2:14-16

2. Second Advent:		
a. To follow time of Jacob's trouble....	Jer. 30:7-10	Matt. 24
b. To precede Israel's 2nd and final restoration.....	Isa. 11:11, 12 Amos 9:14, 15	Rom. 11:26, 27
XII. RESULT OF TWO ADVENTS:		
1. First Advent.....		Matt. 23:37, 38
Israel fails to recognize Messiah and is dispersed among nations and temple destroyed.....	Deut. 28:64,65 Isa. 11:12 Hosea 3:4, 5	Matt. 24:2
2. Second Advent:		
a. Mourning.....	Zech. 12:10	Rev. 1:7
b. Repentance.....	Jer. 3:20-23 Isa. 53:1-9	Acts 5:31
c. Cleansing.....	Zech. 13:1	Acts. 5:31
d. Resurrection of dead.	Isa. 26:19 Dan. 12:2	Rev. 20:5
e. Deliverance for Israel	Zech. 14:1-4	Rom. 11:26
f. Judgment of nations.	Joel 3:12-14	Matt. 25:31-46
g. Israel and Judah united.....	Ezek. 37:19, 22, 24	Rev. 11:15
h. Israel regathered....	Isa. 11:11, 12	Rom. 11:26
i. Israel a universal blessing.....	Zech. 8:13	Rom. 11:12-15
XIII. BETRAYAL, DEATH, AND BURIAL:		
1. Betrayed by a friend.....	Psa. 41:9	Matt. 26:14, 15
2. Falsely accused.....	Psa. 35:11	Matt. 26:59, 60
3. Spit upon.....	Isa. 50:6	Matt. 26:67
4. Dumb before accusers...	Isa. 53:7	Matt. 27:12, 14
5. Pierced.....	Psa. 22:16 (17)	Luke 23:33 John 19:34
6. Ridiculed.....	Psa. 22:7, 8 (8, 9)	Matt. 27:41, 43
7. Forsaken of God.....	Psa. 22:1 (2)	Matt. 27:46
8. Bones not broken.....	Psa. 34:20 (21)	John 19:33, 36
9. Sacrificial death.....	Isa. 53:5	1 Peter 2:24 Titus 2:14
10. A willing sacrifice.....	Psa. 40:8 (9)	John 10:17, 18
11. Buried with rich.....	Isa. 53:9	Matt. 27:57-60
XIV. HIS RESURRECTION.....	Psa. 16:10	Mark 28:5, 6
XV. ASCENSION.....	Psa. 110:1	Luke 24:50-53
XVI. HIS RETURN:		
1. Personal.....	Isa. 62:11	Acts 1:11
2. Visible.....	Zech. 14:4	Rev. 1:7
3. With power and glory...	Isa 59:19	Matt. 24:30
4. Announced by Elijah....	Mal. 3:1	Matt. 17:10, 11
5. To reign.....	Isa. 2:1-5 Micah 4:1-8	Rev. 20:1-6

Appendix II.

ESTIMATE OF JESUS BY SOME PROMINENT JEWISH SCHOLARS

Rabbi Henry Berkowitz, D.D.: "To me one of the saddest and most tragic facts in history is this, that Jesus, the gentlest and noblest Rabbi of them all, should have become lost to His own people by reason of the conduct of those who called themselves His followers. In Jesus there is the very flowering of Judaism. What pathos, then, in the fact that His own people have been made to shun His very Name; that even today they speak it with bated breath because it has been made to them a symbol and a synonym of all that is unjewish, unchristian, and irreligious."

Prof. David Castelli, Jewish author: "Jesus in some sense fulfilled in His Person the prophecies of the Old Testament; they reached in Him a height beyond which it is impossible to go. He was not the magnificent worldly king, since there could be no question of a worldly king in Israel again, for whom the Hebrews waited in vain; but He was the Great Teacher of mankind, spreading among all nations that principle of love and humanity which, until then, had remained confined within the limits of Judaism. His word and after Him that of the Apostles, who, like Himself, were born and reared in Judaism, were a powerful means of carrying into effect the yet unfulfilled prophecy of the Old Testament: 'The Lord will be King of all the earth; in that day God will be one and his name one.'"

A. Z. Cohen: "That Jesus was a great Man, with a great character and Spirit there is not the least doubt. A Man whose influence has turned almost the whole world upside down, and not being famous through the fighting of great battles of philosophical and scientific discoveries, surely must have had a big loving heart and great spirit that could draw to Himself almost the entire world. Even if Jesus was not as the Evangelists put Him down to be, half-God and miracle worker, we must admit that He was not a swindler or magician as some Jewish writers

have asserted. To invent new thoughts in the Jewish religion or destroy the Jewish faith was not in the teaching of Jesus. He only tried to soften the Jewish heart and lead them to the Kingdom of God."

Rabbi Gustav Gottheil, Ph.D.: "The keynote of prophetic religion of the Jewish prophets was holiness of life and purity of heart. Love and mercy shown by men one to another make up the acceptable worship of the Holy One of Israel. To place the Master of Nazareth by their side can surely be no dishonor to Him, nor can it dim the luster of His Name. If He has added to their spiritual bequests new jewels of religious truth, and spoken words which are words of life, because they touch the deepest springs of the human heart, why should we Jews not glorify in Him? Show us the Man, help us to understand His mind, draw from His face the thick veil behind which His personality has been buried for the Jewish life by the heartless zeal of His so-called followers, and you will find the Jewish heart responsive to truth and light and love as that of all other nations. The question whether Jesus suffered martyrdom solely for His new teachings or for other causes, we will not discuss. The crown of thorns on His head makes Him only the more our Brother. For to this day it is borne by His people. Were He alive today, who, think you, would be nearer His heart, the persecuted or the persecutors?"

Dr. H. Graetz, the historian: "High-minded earnestness and spotless moral purity were His undeniable attributes. . . . The gentle disposition and humility of Jesus remind one of Hillel, whom he seems to have taken as his particular model, and whose golden rule, 'What you wish not to be done to yourself do not unto others,' he adopted as the starting-point of his moral code. Like Hillel, Jesus looked on the promotion of peace and the forgiveness of injuries as the highest forms of virtue. His whole being was permeated by that deeper religion which consecrates to God not only the hour of prayer, a day of penitence, and longer or shorter periods of devotional exercise, but every step in the journey of life, which turns every aspiration of the soul towards Him, subjects everything to His will, and, with child-like trust, commits everything to His keeping. He was filled with

tender brotherly love, which Judaism also teaches towards an enemy . . . He felt within Himself the call 'to save the lost sheep of the house of Israel' . . . He, by word and example, raised the sinner and the publican, and filled the hearts of those poor, neglected, thoughtless beings with the love of God, transforming them into dutiful children of their Heavenly Father. He animated them with His own piety and fervor, and improved their conduct by the hope He gave them of being able to enter the kingdom of heaven. That was the greatest miracle that Jesus performed."

Rabbi Rudolph Grossman, D.D.: "We Jews honor the Nazarene as our Brother in faith, sprung from our loins, nurtured at Israel's knee, a Teacher of sweet and beautiful ideals, a Preacher whose influence has been and still is among the mightiest spiritualizing factors in the world."

James H. Hoffman, founder of Hebrew Technical Institute New York City: "I revere Him (Jesus) for having brought home by His own life, and His teachings, to the innermost hearts and souls of mankind, of all times, in every station, the eternal truths as first embodied in the Mosaic code and proclaimed in undying words by the prophets. I recognize in Him the blending of the divine and the human, the lofty and the lowly, showing the path for the dual nature of man, by divine aspirations to gain the victory over the early life, tending to draw Him downwards—the Son of God triumphing over the child of the earth."

Prof. Morris Jastrow, Jr., Ph.D., professor of Semitic Languages, University of Pennsylvania: "From the historic point of view, Jesus is to be regarded as a direct successor of the Hebrew prophets. His teachings are synonymous with the highest spiritual aspirations of the human race. Like the prophets he lays the chief stress upon pure conduct and moral ideas, but He goes beyond the prophets in His absolute indifference to theological speculation and religious rites."

Flavius Josephus, Jewish historian: "Now there was about this time Jesus, a wise man, if it be lawful to call Him a Man, for He was a doer of wonderful works, a Teacher of such men as receive truth with pleasure. He drew over to Him both many of

the Jews and many of the Gentiles. He was (the) Christ, and when Pilate at the suggestion of the principal men among us had condemned Him to the cross (A. D. 33, April 3d), those that loved Him at the first did not forsake Him; for He appeared to them alive again the third day (April 5th), as the divine prophets had foretold these and ten thousand other things concerning Him. And the tribe of Christians, so named from Him, are not extinct to this day. About the same time another sad calamity, etc., . . . (Whiston's Trans., bk. 20, ch. 3) . . . So he (Albinus) assembled the Sanhedrim of Judges, and brought before them the brother of Jesus who was called Christ, etc. . . . (bk. 20, ch. 9). . . . These miseries (see text) befell the Jews by way of revenge for James the Just, who was the brother of Jesus that was called Christ."

Prof. M. Lazarus, Ph.D.: "I am of the opinion that we should endeavor with all possible zeal to obtain an exact understanding of the great personality of Jesus and to reclaim Him for Judaism."

Rabbi J. L. Levy: "I have little but contempt for those who cannot see in Jesus of Nazareth something to admire. I have little respect for those who cannot find in the Nazarene something good and worthy of our deep esteem. I personally regard Him as one of the greatest spiritual teachers the world has ever known. I look upon Him as one of the noblest spiritual examples the human family has ever had the privilege of observing. We have great faith in the noble character of His life, in the beauty of His teaching that may safely be attributed to Him. We have great admiration for the pure life offered for the good of humanity."

Claude Montifiore, president of the Jewish Religious Union: "The most important Jew that has ever lived, to whom the sinner and the outcast, age after age, have owed a great debt of gratitude."

Max Nordau, famous Criminologist and Zionist: "Jesus is the Soul of our soul, Flesh of our flesh. Who then could think of excluding Him from the people of Israel? . . . He honors our race, and we claim Him, as we claim the Gospels—flowers of Jewish literature, and only Jewish."

Rabbi Prof. David Philipson, Ph.D.: "There is no backwardness nor hesitancy on the part of modern Jewish thought in acknowledging the greatness of the Teacher of Nazareth, the sweetness of His character, the power of His genius."

Jacob Schiff: "We Jews honor and revere Jesus of Nazareth as we do our own prophets who preceded Him. By His martyrdom, His teachings have been emphasized and these are to this day, I believe, often better practiced by the descendants of the race He sprang from than by those who have become the followers of Christ in name, but not in spirit, else the prejudice practiced by the latter against Jews would not exist."

Isadore Singer, Ph.D., managing editor of the Jewish Encyclopedia: "I regard Jesus of Nazareth as a Jew of Jews, One whom all Jewish people are learning to love. His teachings have been an immense service to the world, in bringing Israel's God to the knowledge of hundreds of millions of mankind. The great change in Jewish thought concerning Jesus of Nazareth, I cannot better illustrate than by this fact: When I was a boy, had my father, who was a very pious man, heard the Name of Jesus uttered from the pulpit of our synagogue, he and every other man in the congregation would have left the building, and the rabbi would have been dismissed at once. Now it is not strange, in many synagogues, to hear sermons preached eulogistic of this Jesus, and nobody thinks of protesting—in fact, we are all glad to claim Jesus as one of our people."

Rabbi Emanuel Weill, of France: "Let us then, as Jews, be thankful that there was a Jesus and a Paul. I do not know the secret of God, but I believe that Jesus and Christianity were providential means, useful to the Deity in guiding all men gradually and by an effort, keeping pace with the mental state of the majority of men from paganism up to the pure and true idea of the divinity."

H. Weinstock, Jewish writer: "The mission of the Jew is being better fulfilled and his teachings are being spread to the remotest nooks and corners of the world by Christianity, a religion by which millions have been and still are quickened and inspired. Let us not forget that through the influence of Jesus and of Paul, the

Ten Commandments of Moses, the sublime utterances of Isaiah, of Micah, of Jeremiah, the Proverbs of Solomon, and the Psalms of David, have brought and are bringing and will continue to bring, balm and comfort, joy and happiness, spiritual bliss and moral sunshine into untold millions of homes."

Rabbi Stephen S. Wise, Ph.D.: "Even if Jesus had not been born unto Israel, even if He had borne no relation to the people of Israel, it becomes of importance for Israel to determine for itself what shall be its relation to the man who has touched the world nearly two thousand years as has no other single figure in history. . . . It is no mean joy and ignoble pride in us of the House of Israel to recognize, to honor and to cherish among our brothers—Jesus the Jew." The Outlook, June 7, 1913.

"Jesus was. I accept this despite the notion I had been led to believe earlier in my life—a notion that Jesus was a myth and never existed. I tell you, and I will repeat these words to every Jew in the world, if need be—Jesus was, and we must accept this fact at once. He is my Teacher as well as yours. It would be well for every one, Jew and Gentile alike, to follow the teachings of Jesus Christ."

According to an article in the American Review of Reviews, Rabbi Stephen S. Wise in a sermon entitled, "A Jew's View of Jesus," on Sunday before Christmas of 1925, expressed the above sentiments.

Rabbi Samuel Cohen, of Hebrew College, Chicago, Ill.: "Christianity and Judaism should march hand in hand upholding both the Ten Commendments and the Cross in their effort to implant the Kingdom of God in the souls of men."

Dr. H. G. Enelow, Rabbi of Temple Emmanu El: "It is wholly illogical, unreasonable and unbelievable that for many centuries the Name of Jesus has been a wall of separation between us."

Rabbi Maurice H. Harris, New York City: "Let us not lose our Almighty Father in pantheistic vagueness, merging Him in nature; let us view Him as our Living Redeemer; our Saviour, for we often need to be saved—sometimes from the world, sometimes from ourselves." "Unlike the Messiahs before Him—all mediocre men—His Name has been treasured ever since as one of the great religious teachers of the world."

Rabbi Joel Blau: "Great as is the tragedy of the Jew, greater still is the tragedy of Judaism. What greater tragedy than the life of a people that has lost its God? . . . So far as synagogues are concerned, they seem beyond resuscitation. There is little left. Talmudical Judaism has broken down—it seems irrevocably. The old ceremonial law is honored more in the breach than in the observance. What then is left? A lifeless formalism that no one takes seriously; here and there a pathetic bit of folklore in connection with death—or marriage customs; a little ostentatious charity; all of this scarcely relieved by the annual visit to the synagogue on the Day of Atonement. It is as if the spirit had fled from the husk. The old words fail to move, the old ideals fail to thrill. And there is no Sinai from whose thundering top the God of our fathers may speak to His backsliding children."

Rabbi Gross, Union Temple, Brooklyn, N. Y.: "I, a Rabbi of Israel, think we should accept Jesus. I think we should teach Jesus to children much as we teach them about Abraham, Moses and Jeremiah, and the rest of the great teachers and prophets. Jesus, as we all know, was a Jew. He was a gift of love."

In the Brooklyn Daily Eagle (April 28, 1928) appeared an article with the following caption: "Rabbi Lyons seeks freedom from flock to teach freely ideals laid down by Jesus." In this article this eminent Rabbi is quoted as having stated in his own temple: "Jesus was a missionary. Every Jew ought, on the religious side of life, to be a missionary, not to convert the world to Judaism, but to convince it of those ideals which had such fine exemplification in the life of Jesus, along with that of Abraham, Moses and the prophets."

From the quotations given above it is very evident that some of the most outstanding men in Judaism have seen in Jesus of Nazareth the world's greatest teacher, the noblest and gentlest character, and the most influential person of the centuries who has touched and affected the human race as none other. These tributes are not hasty conclusions but are the results of careful, conscientious study and investigation. Jesus was all which they claimed for Him but He was more than they claimed for Him. To Him they attribute the highest moral character. If, as they

say, He was morality, humility, and gentleness personified, He was altogether what He claimed to be, namely, the Son of God (God manifest in the flesh), the Messiah of Israel, and the Saviour of the world. There is no other alternative. Either He was the Son of God or He was a base hypocrite and impostor. Since it is impossible to consider for a moment Him as the latter, the only conclusion to which an unbiased mind can come is that He was God Incarnate.

The consistent unvarying facts and deductions therefrom together with the irresistible conclusions to which they lead may be summarized in the following words: There appears in the Books of the Prophets, which were written during the period of a thousand years prior to 500 B. C., a clear, detailed and specific outline of the career of Israel's Messiah. In the Gospel records, the truthfulness of which accounts is established by incontrovertible evidence, appears the detailed account of the life of Jesus of Nazareth. A comparison of His life with that shown in the Prophets proves conclusively that he fulfilled "The Career of the Messiah" up to a certain point—His session at the right hand of the Throne of God. The fact that He has fulfilled it up to the present time argues that He will carry out this pre-arranged program to completion. These facts prove beyond question two things: Firstly, that the Hebrew prophets were inspired by the Spirit of God; Secondly, that Jesus was the Messiah—God tabernacling in the flesh for man's good. Therefore the irresistible conclusion is that the entire Bible (66 books) is the Word of the Living God and Jesus Christ is the Messiah of the Hebrews and the Saviour of the world—humanity's only hope.

Appendix III.

SOME OUTSTANDING HEBREW CHRISTIANS.

Alekayeyev, Alexander (Distinguished Russian Writer).

Alexander, Rt. Rev. M.S., D.D. (First Anglican Bishop of Jerusalem).

Asher, Ben Levi (fourth century).

August, J. J. (Lector of Oriental Languages at University of Laipzig, Jerusalem).

Baron, David (Author and Linguist).

Bartholdy, Jacob Levi (Uncle of Felix Mendelssohn, and Officer in German Army).

Mendemann, Edward (Famous Painter).

Benedict, Sir H. (English Musician).

Birnbaum, Prof. Solomon.

Braniss, C. J. (Professor of Philosophy, Breslau, Germany).

Buena, Francisco (Spanish Poet).

Burnham, Lord (Owner of Daily Telegraph, London).

Cassel, Rev. Paulus, D.D. (Author and Court Preacher, Germany).

Chwolson, Daniel Abramovich (Russian Orientalist, Famous Author).

Cohn, Leopold (Ex-Rabbi).

Cohen, Archbishop, of Ulmutz, Austria (Writer).

Conrat, Mose (Professor of Roman Law at the University of Zurich and Amsterdam).

Da Costa, Dr. Isaac (Dutch Historian and Poet).

Disraeli, Benjamin, K. G. (Lord Beaconsfield).

Edersheim, Rev. Alfred (Author "Life and Times of Jesus the Messiah," Oxford, England).

Friedlander, Louis (German Classic Scholar).

Ginzburg, Rev. Dr. Christian (Massoretic Scholar).

Gottheil, Rev. P. E. (Brother of Rabbi Gottheil, of Temple Emanuel), New York City.

Gregory, Bar-Hebraus (Bishop in the Eastern Church and a Philosophical and Theological Writer).

Helmuth, Rt. Rev. J., D.D., D.C.L. (Bishop of Huron, Canada).

Herschell, Sir C. L. (Great Astronomer).

Herschell, Lord (Lord Chancellor of England).

Herschell, Rev. Ridley, D.D. (Founder of the British Society, and father of Lord Herschell, Lord Chancellor of England).

Hershon, Don Juan (a Converted Rabbi and later Professor of Oriental Languages in the University of Madrid, Spain).

Hillell, Son of Judah the Second, a Patriarch of Tiberias.

Isaacs, Hon. Gerard (Son of Baron Reading of England).

Jacob, of Kefar, Neuburaya (mentioned in the Talmud) converted in the Fourth Century.

Jacobi, Rev. B. F., D.D. (Founder of Methodism in Germany).

Jacoby, Dr. Ludwig (Founder of German Methodism in St. Louis, Mo.).

Justin, 118 A. D.

Kohn, Rt. Rev. Theodore, D.D. (Archbishop of Olmutz Austria).

Lichtenstein, Rabbi Isaac (District Rabbi of Tapio, Szele, Hungary).

Lichtenstein, Rabbi L. (Hungary).

Levison, Sir Leon (Writer and Missionary, Knighted by King George for activities in behalf of suffering Jews in Russia).

Lowenthal, Rev. Isidor (Translator of the New Testament into Pushto; Missionary Martyr).

Mendelson, Sorel (Youngest Daughter of Moses Mendelson, the Philosopher).

Mendelsohn, Dorothea (born of the Famous Mendolsohn Family).

Mendelssohn, Felix B. (Great Musician).

Montifiore, Lydia (Aunt of Sir Moses Montifiore).

Morris, Rev. Judah (Professor of Hebrew at Harvard).

Neander, Prof. Augustus, D.D. (The Church Historian, Berlin, Germany).

Offenbach, Jacques (Composer).

Pasha, Emin (Explorer).

PHILIPI, REV. DR. FREDERICH A. (Lutheran Theologian, Germany).

PULITZER, JOSEPH (Editor of New York World).

RABINOWITCH, JOSEPH (Lawyer and Hebrew-Christian Leader, Russia).

REICH, MAX, PH.D. (Minister and Author).

ROHOLD, S. B., F.R.G.S. (Missionary).

RUBINSTEIN, NIKOLAI (Russian Pianist, Brother of Anton Rubinstein).

SALKINSON, E. C. (Hebrew Poet).

SALKINSON, REV. ISAAC, D.D. (Translator of the New Testament into Hebrew).

SAPHIR, REV. DR. ADOLPH (Famous Presbyterian Minister "Mighty in the Scriptures," London, England).

SCHAPIRO, B. M. P.

SHERESHEWSKI, RT. REV. S.L.J., D.D. (The Translator of the Bible into Chinese).

SIGEL, M. (Missionary).

STAHL, PROF. FREDERIC J. (Jurist and Publicist).

TORRES, LOUIS DE (First White Man to reach American Soil).

WERTHEIMER, MAX (Ex-Rabbi).

To this very short list could be added hundreds more of outstanding Hebrews who have accepted the Messiahship of Jesus of Nazareth, but lack of space forbids.

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*A unique little book entitled "SOME JEWISH WITNESSES FOR CHRIST," which gives a brief sketch of a number of Hebrew Christians, is very profitable and interesting reading.

During the nineteenth century, according to J. F. de le Roi, a reliable historian, 204,500 Hebrews openly accepted Christ and were baptized into the church. Of course, this number would, if all the facts were known, be augmented considerably.

According to reports from Europe, many thousands of Hebrew people since the World War in central Europe have been thoroughly convinced that Jesus Christ is the Messiah and Saviour of the world; hence, they have accepted Him in a public profession of faith.

Appendix IV

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Appendix V.

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